

The CHRISTIAN CENTURY

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CHICAGO

HOW A GREAT CITY CARES FOR ITS ANIMALS

BY FRANCES KINGDON.

One morning this winter a family living in Chicago awoke to face a tragedy in their household. Their faithful dog who had lived with them for seven years, sharing all their joys and sorrows as well as their chops and chocolate cake, had disappeared and could not be found. He was lost in a big city. The evening before he had gone out the back door for his usual little run around the block and he had never returned. To some people such an occurrence would have been far removed from a truly big sorrow and hardly suggestive of a tragedy at all, but this family loved their dog; he was human to them, a comrade and a friend, and to go on living without him seemed like a great big ache and a loneliness that would be hard to forget. He was not a fine blooded dog, had no pedigree and had never taken a blue ribbon at a bench show but they did not care if his ancestors were not aristocrats for they loved him. It made home-coming just a little different to every member of that household to receive his glad welcome.

Day after day passed by and still no news of their dear dog. They thought of him constantly out in the cold, homesick, maybe hungry, not understanding, waiting and wondering why some one did not come for him. They would stand on the street corners or look out of their windows hoping against hope for a sight of his big dark figure running along the streets and even at night they would listen for his polite little scratch on the door asking for admittance. When it was sadly settled at last that he was gone forever the little family began to think of all the lost pets in their city. Did they ever find anyone to care for them again or did they die on the streets heartbroken and alone after days of hunting for crusts and crumbs, trembling at the sound of a human step, sleeping out in storms and bitter cold? The family thought, too, of all the little vagabond animals of the city who never knew where to go, who were tortured and teased by the cruel, and when starving to death crept down one alley after another, gaunt and frightened, little ghosts of want, looking for a quiet place to breathe their last.

It was from their desire to be kinder to all poor neglected animals that this family became acquainted with the work of the Humane Society and the wonderful good it is doing not only for human beings but defenseless dumb beasts. They found that the Humane Society of Chicago was organized forty-two years ago and during that time has also organized seventy-eight other Humane Societies throughout the state. It has been the means of causing the legislature to pass many acts for the prevention of cruelty to animals and has put through various humane laws for them. As a matter of fact during those years it has prosecuted six thousand people who have been cruel to animals, comprising such acts as failing to provide proper shelter and food for their animals, failing to properly care for them when they are sick, mutilating, torturing, beating and over-working them. Every year cases of fiendish, almost incredible cruelty, have been described by the society, such as throwing live cats into a furnace or tying them to a post and having a mad dog chew them up. The courts have the power to fine persons guilty of any act of cruelty to animals a sum not less than three dollars or more than two hundred. If the animal that has been mistreated or killed is the property of another a sentence of from one to three years in the penitentiary or a fine of a thousand dollars can be pronounced.

Not only has the Humane Society of Chicago looked out for the animals living in the

city but they have officers investigating all the cattle trains coming here. No railroad is allowed to confine animals in any car more than thirty-six hours consecutively, and arrangements must be made for them to be properly watered, fed and sheltered when unloaded. The society has also had a law passed forbidding in the public schools of this state any experiment upon any living creature for demonstration purposes. Dissection of dead animals shall be confined to the class room only. For four years the Society has given public lectures by well informed men on humane treatment of animals which have aroused wide interest on the subject.

"The day is coming," says one of the workers connected with the Humane Society, "when man will recognize that all animals are a part of the divine creation and that in justice to himself he must show justice to his fellow creatures. We will then see the turning of the light of research in the direction of observing and studying conditions that are conducive to the comfort of animals. At present we rejoice that Boston is to have a hospital for the free treatment of sick and injured animals which will be a memorial to the late George T. Angell, formerly president of the Massachusetts Society. The founding of such an institution in the work of animal protection all those engaged in the work will fully appreciate. Another practical object lesson in humane education was given in the will of a prominent Illinois citizen which made provision for the care, as long as they live, of some faithful servants—three horses, 'Ned,' 'Jenny' and 'Dick.' A wealthy Colorado man also set aside a generous portion of his estate for the care of his six horses, with the injunction that from the day of his death they should be exempt from work. The Lincoln Park Board of Commissioners recently constituted themselves a humane society when they decided to reward a faithful old employee—a horse—'Porter,' who had been in their service twenty-six years. They passed a resolution emancipating him forever from heavy labor, that he is never to be sold, shall always have a comfortable home and remain the property of Lincoln Park until his death and then his photograph and history shall be framed and hung in a conspicuous place in the Lincoln Park stables."

Although it seems impossible for all the citizens and children of Chicago to become members of the Humane Society they can greatly assist the work by reporting all cases of cruelty to animals, whether they require prosecution or not, in writing or by telephoning to the society. Give name of driver, owner or party offending, and residence if possible. If unknown, give name or number of vehicle. State nature of cruelty and effect on animals, also place and time when occurring. Complainants should always give their own names and addresses so that further information can be procured if desired. The names given in confidence are never disclosed.

SHE NEEDED SECOND SIGHT—English Clergyman: "And when you arrive in London, my dear lady, don't fail to see St. Paul's and Westminster Abbey." Fair American: "You bet; I'll rattle those off sure; but what I've been hankering to see, ever since I was knee-high to a grasshopper, is the Church of England!"—The Continent.

GREAT SIMILARITY—"There are some points about your writings that resemble Milton," said the editor. "Do you think so?" cried the delighted author. "Yes," the editor continued, "you employ almost the same punctuation marks."—The Continent.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Facts as to the Missionary Situation

So far in the discussion of the practice of Christian union the situation on the mission field has been referred to only in scattered allusions. The fragmentary and for the most part casual character of these allusions has left them open to possible misconstruction.

It was not the purpose of the Christian Century, after our first reference to the missionary situation, to make any further use of it in the current discussion of the practice of unity; and the editors so informed the office of the Foreign Society. The keen interest of our readers in the unity discussion keeps it sufficiently alive from week to week without drawing upon material which lies in the sensitive zone of our missionary work.

The missionary situation has become a theme of controversy through The Christian Standard's eager seizure upon it as a pretext for attacking the Foreign Society. And it is due the truth that some statement of the facts be made, detached from any polemical context, so that mistaken inferences may be checked and full justice done to all concerned.

The place to begin is with the movement toward an indigenous united church in those lands where Christians have become numerous enough to have begun to develop what may be called a social consciousness.

This movement is the outstanding fact in missions today. It was the background of every discussion at the Edinburgh Conference. It is creating a new set of problems for missionary statesmen to solve. It is forcing a reinterpretation of the Christian gospel, of the heathen religions and of our occidental sectarian differences.

These distinctions of our occidental denominations are little known and all but meaningless to the oriental church. Our missionaries have difficulty enough in conveying to the heathen mind the essential truth of the gospel. To try to impart the credal distinctions of our western theology would bring confusion and corrupt many from the simplicity that is in Christ.

It may be imagined, therefore, that our sectarian preferences and prejudices are much less conspicuous among oriental Christians than here. There is a strong feeling of fellowship among them on the ground of their common Christianity, regardless of denominational affiliation.

The policy of dividing up territory among the denominations is practiced on the mission field as far as possible. This is to prevent overlapping and rivalry and waste. The unevangelized world is so large that there is no excuse for duplication of effort in missionary work, whatever excuse for it may be conjured up for the home field.

The problem of practicing Christian unity is thus often brought more acutely to the attention of the Disciples on the mission field than here at home. There are large areas where the Disciples alone have the right to preach. When an unimmersed Christian comes into such territory, if he does not find a church home with the Disciples, he has none and he is likely to be lost to the cause.

It is affirmed that in some mission centers more have been lost to Christianity from this cause than have been won by the missionaries there from paganism. It is the loss of so many, who are only babes in Christ, that troubles the missionaries and makes them wish that some solution for the problem could be found.

One missionary in describing the results of a convert's lapsing into heathenism said, "It is often a problem of the sheer saving of human life."

In Western China a basis of federation has been adopted by the denominations at work there looking toward and almost already achieving the goal of a united church. The basic condition of this union is the recognition, by each participating body, of the Christian status of the members of all the other participating bodies and the free interchange of letters regardless of denomination. The Disciples have no mission in this territory except the mission on the border of Tibet.

In Southern India, an out and out United Church has been formed, including several denominations. The Disciples have no

mission in that territory.

Two years ago, on the invitation of the Presbyterian Church of India, representatives of many of the evangelical bodies of India, including the United Church of South India, met in a conference at Jubbulpore. The Disciples have a strong mission force in Central India, representing both the Foreign Society and the Woman's Board, and they were represented on the floor of the Conference.

As has been stated before in The Christian Century, the Conference drafted articles of federation and referred them to the several bodies for consideration. The salient points of these articles were, first, a thoroughly evangelical view of God, Christ and the Scriptures; secondly, a recognition of the principle that the church of God is one and that believers are the body of Christ and members severally thereof; thirdly, an acknowledgment of the duty of manifesting the unity of the church, to the end that the Kingdom may come; and, fourthly, an agreement to recognize the validity of each other's ordinances, ministry membership and discipline without thereby committing themselves to approval of particular methods and practices.

A year after the Jubbulpore Conference the Disciples' convention was held. The chief subject considered was the relation of the Disciples to the proposed federation. They discussed the practical problem in terms of their individual convictions, of the home church's expectations, of the other Christian bodies' appeal for unity, and of the sad need of the world about them. They recommended a revision of the clause concerning the validity of the ordinances, though no substitute was formulated.

Again last March another convention of the Disciples' was held. A report of this meeting by Rev. George W. Brown was published in The Christian Century of May 25. The report states that an amendment formulated by the English Baptists which eliminates any recognition of the validity of the others' ordinances was approved. This amendment will be considered by the Federation Conference which is to convene again in Jubbulpore next August.

The attitude of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions in the situation is well known to our readers since the joint statement sent out by them and published in our issue of April 27. These societies have taken no action of approval of the reception into our mission churches of unimmersed Christians.

On the other hand, the statement made on this page last week to the effect that the Foreign Society has inhibited such practice is not to be taken as indicating that there is disagreement and tension between the Society and its missionaries, as though the missionaries were pulling in one direction and the Society in another. Nothing could more unjustly represent the case than such a description.

It is equally unjust to represent the missionaries as assuming to decide such a question as this for themselves. No such inference should be made from our statement concerning the proportion of missionaries holding in favor of the practice of Christian union. Our statement itself should not have been made. There was neither occasion nor sufficient warrant for it. No vote has been taken by the missionaries on the abstract question.

Our missionaries regard themselves as humble workers in the Kingdom of God. They do not propose to assume prerogatives that belong to the church that shares with them the glory and the sacrifices of their work. They face a trying situation. Their hearts are torn with the constant appeal of the people's need and with the sense of a divided church's impotence to supply the need.

They see an independent native church arising which knows not the Joseph of occidental denominationalism. They are face to face with the question whether the Disciples' mission work shall contribute to this indigenous united church or shall be prosecuted outside of it.

But they are loyal to their brotherhood. They only ask us to share the problem with them and to rejoice together in whatever solution the good spirit of truth may send.

Social Survey

Why Children Play in Theaters

The New York Dramatic Mirror on May 3d published a full page article by Miss Blanche Bates on "The Stage and Stage Children." Curiously enough this article by one of America's most talented actresses has not been reprinted, nor given out to the press, nor has its publicity been stimulated in any way. On the other hand a letter from the General Secretary of the National Child Labor Committee to the publisher asking the privilege of reprinting the article with proper credit brought a flat refusal on the ground that the article was at variance with the views of the magazine.

The reason for this silence on the part of those who clamor to exempt theatrical interests from the operation of child labor laws is not far to seek. Miss Bates challenges every argument that has been advanced in favor of child labor on the stage. She maintains that such exploitation is injurious to the child and to the theatre. Regarding the development of dramatic ability, she says,

"In acting, the one fundamental absolute requisite is imagination, imagination which can analyze and entirely comprehend a character in all its mental and physical aspects, and then can assume them so vividly that others are compelled to see the character in the same way. This is precisely what the stage does not teach the child. The stage instructs him to imitate, not to imagine."

Discussing the unnatural surroundings of the stage and the tendency of children to imitate the unusual she says, "A child is more apt to be completely and irrevocably ruined by the artificiality of the stage than to be elevated and ennobled." Her answer to those who claim that great artists have been developed through early life on the stage is that,

"It is quite as fair to say that these actresses have achieved their rank at the front of their profession in spite of their early connection with the stage, as to insist that they won success because of their environment. Without the handicap, they might have gone on to even loftier heights."

Miss Bates lays upon criminally lazy parents the blame for exposing their children to this environment which deprives them of educational opportunity and exposes them to hardships of travel, "being routed out in the middle of the night for a disquieting journey on jolting trains at the most unearthly hours," and denies that these children are driven upon the stage through family necessity.

Perhaps the most exciting legislative drama of the past season was enacted at Springfield, Ill., in May. A brilliant lobby, consisting of actors, playwrights, theatrical managers and their friends, invaded Springfield for the purpose of breaking down the bars which now prohibit children on the stage, and to substitute for this prohibition a weak, licensing system. Against them appeared Miss Jane Addams of Hull House, representatives of the National Child Labor Committee, and other friends of the children. The notoriously accentuated opposing groups were so obvious that the legislature refused to sacrifice the little children of Illinois to the stage, and the state is to be congratulated on declining to allow any special interest to break into her excellent child labor law.

Catholic Improving School Courses

Through the influence of the Catholic University at Washington there was founded eight years ago the Catholic Education Association, having for one of its aims the co-ordinating of Catholic educational courses with the University course, and the better relations between seminaries and the schools which prepare men for them, including, as far as possible, the high schools which now exist in most principal cities. At Chicago June 26 to 29 will be held the eighth convention of the Association. Questions for discussion will be the Carnegie Foundation and its relation to Catholic institutions, a subject with which Protestants are also dealing, the relation of seminaries to other educational work, and the courses of study in Catholic high schools. During the past year, under the direction of the Association and with the co-operation of bishops, a study has been made of these high school courses with a view of their improvement. The Catholic Church in the United States has 82 seminaries for the training of future priests, and there are 7,000 young men in them at this moment. There are 225 colleges for boys and 606 academies for girls, showing the importance of the question of secondary school. Parish schools number 4,972, and there are 76 high schools of the first rank.

Big Work of Booth's Volunteers

The Volunteers of America, with General and Mrs. Ballington Booth as leaders, have decided through their Grand Field Council just held in Cleveland, to appoint advisory boards of not fewer than five leading citizens of each city in which Volunteers have considerable philanthropic work. Such board has been found helpful in a few cities where already appointed. The Council also named a board of five numbers of Volunteer organizations to supervise Sunday-school work, which is growing among Volunteers. The Council learned that philanthropic work of Volunteers has made much progress within the year. Almost 35,000 families were helped last year in the poor sections of large cities, and 640,944 persons were fed with substantial meals, this large number not including the temporary assistance extended at Christmas. Homes of Mercy cared for 5,000 women, and almost 40,000 lodgings were given in the year. In the medical dispensaries 14,000 new cases were treated, and 17,767 old ones cared for, or almost 32,000 cases in all. Nearly 1,000,000 persons attended the indoor Sunday and week night meetings, and 2,700,000 the outdoor meetings. The Prisoners' League, the special work of Mrs. Booth, has now 72,000 members, and of discharged prisoners going under Volunteers' care, 79 per cent, are living reformed lives. By correspondence and service the Volunteers are in touch with 80,000 men who are ready today behind prison bars.

The Greatest Parish in the World

Trinity Church, New York, rich as everybody agrees beyond the thoughts of money values, is \$2,358,394 in debt. Contrary to its former practice, it now tells in its annual reports the values of its properties, its income and its debts. Its report for last year, just issued, values productive property owned at \$15,117,000, of which \$13,858,000 is real estate at city assessed valuation. According to New York practice, the true value of this real estate is about \$20,000,000, but no one can be found who thinks it might be purchased for that sum. The debts are incurred for the erection of business blocks. All old tenements, those which rightly or wrongly brought scandal to the famous parish, have been torn down, all of them, and today nobody can point to a single Trinity tenement with reproach. Practically all are far better than ordinary ones. New buildings for rental are erecting in order that real estate may be productive. The income from real estate rents last year was \$751,268. So many pews in Trinity's ten churches and chapels are free that pew rents brought in only \$16,626. People who belong and who worship in Trinity's churches and chapels contributed last year \$98,090; a large sum when it is remembered that only two of the ten are attended by people of even the middle grade, and none of them by the classes that belong to St. Thomas, St. Bartholomew's or Grace parishes. Trinity parish has 8,595 members, a gain for the year, but they are First and Ninth Avenue, not Madison and Fifth.

The productive real estate of Trinity parish, New York, placed in the report just issued at \$13,000,000 and worth \$20,000,000 at least, does not, of course, include its churches, chapels, cemeteries and institutions. What may be the value of these is guess work. New York City's tax officials put it at \$36,000,000 and exempt it because, upon very close scrutiny, it is used for religious purposes as defined by New York laws. Valuations for purposes of taxation in New York are not under the mark, at least. Including \$1,000,000 borrowed last year, the parish's income, apart from the \$98,900 given by worshippers in its pews, was an even \$2,000,000. Of this sum \$950,000 went into the buildings for which it was secured. Here is what was done with the other \$1,000,000, or most of it: Schools, of taking the place of public schools, but institutional and all for poor children, \$58,500; cemeteries and gifts to help other churches outside of the parish, \$45,000; salaries of twenty-nine clergy on the regular staff and a small army of temporary clergy, lay assistants and trained women, chiefly for work among the sick poor, \$114,000; music, in which Trinity sets a standard for all America, \$52,300; maintenances of churches and chapels, sextons, heat, light, insurance, etc., \$105,000; expenses connected with the income properties \$507,000; interest \$58,000, and so on. Attendance at Lenten noon day services in Trinity Church is 50,000 persons each year, and 100,000 enter churches and chapels, rest and pray, when no service of any kind is in progress.

It requires very little ability to find fault. That is why there are so many critics.—O. W. Holmes.

The strange thing is that a man who is satisfied with so little in himself demands so much in others.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Congregational

Do Not Blame the Church For It All.

We are familiar with the person, not always mythical, who blames the party in power for all his financial troubles. We also have an acquaintance with the person who attributes all the evils of humanity to the church. The honest and sensible critics of the church will in the end be seen to be its friends. But the fool critic needs to be told that he is a fool. *The Advance* (Chicago), thus answers the fool according to his folly:

A large share of the criticism of the church proceeds on the principle that the church is responsible for all the conditions of society. But the church is not so responsible. A physician is not responsible for the health of those who refuse to accept his directions or use his prescriptions. And no more is the church responsible for the results of life which is lived in defiance of its teaching or in indifference to them. If the authorities of a city keep thousands of saloons open day and night, or if the federal government nullifies the prohibition laws which religious people have enacted, the church cannot be held accountable for all the corruption, disorder, disaster and shame which result to communities and individuals because of these things. If men stay at home and read the Sunday newspapers, with all the blood and thunder and evil suggestion of scandal, pollution and crime which hold the right of way in their columns, the church must not be blamed for what they do the other days of the week.

Nor is the church responsible for not doing all the good which the idealist thinks it ought to do. The world, in spite of the apple blossoms and the dew drops on the grass, is a pretty tough proposition. A lot of people would go the wrong way even if a whole company of angels were holding them by the coat tails. And it is almost impossible to tell what human beings will do until they do it. One boy follows his mother up into a beautiful life, and another breaks her heart. One young man marries his sweetheart and they crown the glad years with a golden wedding, but another turns upon her with a revolver and kills her. The world ought to love good men but it crucified Jesus Christ. Civilized society ought to spend more money on missions than on whisky, but it does not. We are yet thousands of miles from the thousand years when all will be right. Therefore the church must not be judged as if the thousand years were already here and its work was done in ideal conditions.

Y. M. C. A.

Who Furnishes the Money?

The readiness of men to contribute vast sums of money for Y. M. C. A. buildings is easily explained. The work of this institution commends itself to men of wealth. They believe it is doing what ought to be done for the boys. In a note on the sources of money for association buildings, *Association Men* says:

The building and financial campaigns have brought many surprises. Contributions of large sums have come from men who have never shown an interest in the association and whose lives did not accord with its purposes. Some years ago the president of a New York Association who was visiting his partner, then in his last sickness, was asked by him to hand him a check book, and with the words, "I do not want the boys to go the way I have gone," wrote out a check for \$50,000. "With this build a building for the Young Men's Christian Association." That building has done its helpful service to men for years. Another notable bequest was reported recently, and for fully double the above amount. It came from a man who had never been known to be interested in anything religious; in fact, it was said that he never passed a day without drinking whiskey, for he spent the day at a social club to which he did not leave a penny, although it was in financial straits.

Bible Study.

The Young Men's Christian Association has been a leader in the movement for Bible study. Its success in college and universities has been marked. Thousands of young men have been made acquainted with the Bible through this agency. The Men and Religion movement offers a new opportunity for leadership. Of this opportunity F. S. Brockman writes in *Association Men*:

The Young Men's Christian Associations were never before offered an opportunity to contribute of their best in experience and leadership to the spiritual welfare of the country, so unique, so profoundly significant, and fraught with such tremendous possibilities as comes to it in the Men and Religion movement. In no single feature are these possibilities greater than in Bible study. To miss having some part in this movement through blindness, prejudice, spiritual inertia, or pre-occupation in good but less vital matters, will be little short of criminal. The cities which will reap largely are already at work. Many towns will have a revival of Bible study, evangelism, and social service to which no team of exports will go, because the Christian leaders will plan a local campaign and have it

going before September, even without any outside help. The smallest town need not be shut out of the movement. A single Bible class in a village church can make itself a local center of the mighty Continental Campaign. A group of railroad train men following a correspondence Bible course can get together and form a nucleus which may have a tremendous meaning through an entire railroad division. The time is ripe. The year is unparalleled in its possibilities and yet—and yet—some men will not see it until June, 1912, when it will be too late. There is an African proverb which runs—"The dawn does not come twice to awaken a man." Will not September, 1911, usher in a new day? But it will dawn but once.

Unitarian

The Minister as a "Good Fellow."

We are told that the minister of other days was a person who inspired awe in the hearts of his parishioners. He was not addressed as "Bill," or "Old Boy," but when people spoke to him they remembered his office and did honor to it. Nowadays we are inclined to treat the minister as a man like other men. This, let us believe, does not signify loss of respect for religion, but rather the exaltation of other forms of service than that which the minister represents. We may believe that the strong, virile preacher of the gospel is as much respected today as he ever was. But it is possible for the minister to forget the dignity which belongs to him as a man in order to demonstrate to every one that he has no halo about his head. The ministerial coat must be laid aside at times, it is true, for the minister must not be bound by regulations as to dress. The danger of going too far in the "good fellow" business is discussed by a writer in *The Christian Register* as follows:

Well, with much good resulting from this change of base, there is perhaps some harm. For is there not a real danger of overdoing this "sitting-up-like-human-being" business? Some one has recently called attention to the fact that the clergyman's profession is perhaps the only one in which one need not be afraid of being, and acting as if one were, a little better than, or at any rate a little different from, other men. If he is not exceptionally good, or at least trying to be, what is the sense of his calling his flock to pastures in which he himself does not graze? Even keeping a little distance may possibly do no very great harm. Thus I know of one minister who particularly liked his high, old-fashioned pulpit. Perhaps he felt that from it his utterances—which, I hasten to say, were very good, and not in the least flavored with cant—would carry a little further. And I know of another clergyman who, when asked to speak on some occasion in a private house or small hall, said: "Yes, he would, if they would have for him a little platform or something raised a trifle above the level of his audience." Of course he knew very well the subtle difference between the minister speaking from the platform and John Smith Robinson talking on the same actual level of his hearers. It is even possible that he wanted to assume the position of the man who naively said, "I'm not a arguin' with you, I'm a tellin' of you." I well remember how Dr. Henry W. Bellows said that when, on some festival occasion at the New York Century Club, all the other members put bon-bon tissue caps on their heads and fooled around for an hour or two, he refused to assume that clown-like head-gear. Why? Not, of course, because he was concerned about his dignity. As a usual thing dignity is a little matter that takes care of itself; and Dr. Bellows, on necessary occasions, had quite enough dignity with which to intimidate the most audacious. But he knew the subtle effect of such an absurd appearance on the minds of average men. When he rose in the pulpit next Sunday, would not some of his congregation inevitably think of the bon-bon cap of the night before? And, then, lo! "the good minister goes,"—spoiled by a trifle, of course, but irretrievably lost. And, again with Browning, is it a case of "the little more and how much more it is, and the little less, and what world's away!"

United Brethren.

The Ministry and Christian Union.

According to a writer in *The Religious Telescope*, the Protestant churches in America had one minister to every 140 members in 1906. The ministry increases as fast as church membership. It is well to insist that ministers be better paid, but the increase in salaries should not come by legislation. There is need of increasing the worth of the ministry. Leaders of the church hold up high ideals of ministerial efficiency, but in practice there is much to be desired. We have ministers enough now. What we need is a proper distribution of religious forces, and this leads to the question of Christian union:

The ultimate solution of the ministerial problem is Christian unity. I can do no better, I think, than quote the following from Milligan's "The Resurrection of our Lord." "The world will never be converted by a disunited church. Even Bible circulation and missionary exertion upon the largest scale will be powerless to convert it, unless they are accompanied by the strength which unity alone can give. Let the church of Christ once feel, in any measure corresponding to its importance, that she is the representative of the risen Lord, and she will no longer be satisfied with mere outward action. She will see that her first and most imperative duty is to heal herself, that she may be able to heal others also."

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The Law of Harvest

The farmer has long understood the law of the harvest. He is now learning new applications of it. He has allowed foreign insect pests to invade the United States and he is paying a heavy tribute to the invaders. Writing in the *National Geographic Magazine*, Charles Lester Marlatt, of the Bureau of Entomology, U. S. Department of Agriculture, says: "The codling moth, or apple worm, occasions a loss, in cost of spraying and injury to fruit, of sixteen million dollars a year; the San Jose scale, similarly in loss of product and cost of treatment of trees, ten million a year; the Hessian fly, the most important enemy of wheat, probably causes an annual loss of fifty million dollars, and in some years this loss has reached the enormous total of one hundred million dollars. The cost to this country of the cotton-boll weevil, from the very conservative estimate of Mr. W. D. Hunter, amounts to about twenty-five million dollars a year. All these are imported.

"Very careful estimates, based on crop reports and actual insect damage over a series of years, show that the loss due to insect pests of farm products, including fruits and live-stock, now reaches the almost inconceivable total of one billion dollars annually. The larger percentage of this loss is due to imported insect pests, and much of it undoubtedly would have been saved if this country had early enacted proper quarantine and inspection laws."

What we can figure up in dollars impresses us profoundly, especially when the dollars are reckoned by the million. We are learning to count in dollars part of the loss we sustain from preventable diseases. Bad drinking water, poorly ventilated rooms, and filthy streets occasion great financial losses. It requires a little more intelligence to see this than is required to see that a sick hog or mule is not as valuable as one that is well, but we are learning. We are beginning to appreciate the fact that health of mind is also a valuable financial asset.

Old men, if they have any sort of sense, know that the law of the harvest is operative in the moral realm. Young men may doubt it. They may admit the existence of such a law but they refuse to see that it applies to them and their deeds. But when the old man is suffering from the sins of his youth he does not need a lecture on theology to bring home to him the fact that a man's sin will find him out. In his body, in his heart, and in his relation to other persons he sees the consequences of his wrong doing. Sins which he thought the eye of man would never see have left their records where all may read.

Why did Shakespeare put into the mouth of Macbeth words like these?

"Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

These are the words of a man who set aside the moral law and followed impulse; they express the sort of life he has lived.

He is reaping what he sowed but, like the fool such a man is apt to be, he does not put the blame where it belongs. His kind of life is a "tale told by an idiot."

If we wish the joys of friendship, we must obey the law of friendship. Loyalty to convictions may separate choice friends. Those who have no convictions and who will not deny themselves for something bigger than their own comfort or personal ambition can never be trusted as friends. The reason many of us go through the world without the sweet companionship of those who believe in us is that we cannot be trusted. We betray confidence. When others need us, we are busy with our own selfish schemes. We are ever on the lookout for reasons why we should not stand with our neighbor in his hard task; we do not display the impulsiveness of love which puts us by the side of the man who needs help. We exchange for money the respect of old friends, and speak the insulting word to the neighbor or to one of our most trusted co-workers, we satisfy an abnormal appetite for drink or tobacco when we have no money for the legitimate desires of those who depend upon us, and then we wonder why the world does not accept us as worthy of its highest honors. We can get the approval of conscience, of good men, and of God, by using life as an opportunity to learn how to love and to do good. [Mid-week service, June 14. Gal. 3:20; Hos. 8:7; II Cor. 9:6-11; Rev. 14:15.] S. J.

Not a Contradiction

Editor Christian Century: You have an editorial in the current issue of the Christian Century upon the "Basis of Union in India," in which you refer to the federation of Christian bodies in that country. I quote from the amendment which was offered for Christian union: "The federated churches agree to recognize the validity of each other's ordinances, ministry, membership and discipline without thereby committing themselves to the approval of particular methods or practices." This proposition seems to knock itself in the head. I do not understand how a rational man can recognize the validity of sprinkling as an ordinance without committing himself to the approval of sprinkling as a practice. I do not understand either how a man refusing his approval of sprinkling as a practice can recognize the validity of it as an ordinance. Will you please explain in another editorial for the benefit of some of us who do not see so clearly as yourself? After explaining, please harmonize your explanation with the statement made in another editorial, which reads as follows: "The practice of Christian union involves no change in the practice of Christian baptism." Columbus, Ind. Z. T. SWEENEY.

It is a pleasure to reply to the above request of Gen. Sweeney. It should be said, however, that his quotation is not taken from an amendment but from the original article adopted by the Jubulpore Conference and now being discussed by the Indian churches. The Baptists who declined to participate in the conference have since prepared an amendment to this article, as was pointed out in the editorial to which Mr. Sweeney refers. The Christian Century believes the original article to be entirely in harmony with the Disciples' position and highly preferable as a basis of unity to the substitute offered by the Baptist brethren.

The article does not ask the participating churches to recognize "the validity of sprinkling as an ordinance." It asks them to recognize the validity of the baptism administered by all participating churches. Sprinkling is not an ordinance, nor is immersion. Baptism is an ordinance. Neither sprinkling nor immersion is an interchangeable term with baptism. Baptism means vastly more than either sprinkling or pouring.

As our correspondent interprets the article it does indeed "knock itself in the head." But his interpretation is erroneous and has no warrant whatever in the text of the quotation.

The intelligent missionaries who wrote this article and are discussing it are not guilty of so palpable a contradiction. What their words clearly say is this: We recognize that the ordinance of baptism administered in the Presbyterian church, for example, is valid, but we do not commit ourselves thereby to the approval of the particular practice of sprinkling.

This describes correctly the attitude of the Disciples of Christ and we are quite sure that Gen. Sweeney does himself subscribe to it as a statement of his own attitude and belief.

We are not able to discover any appearance of contradiction between this position and the statement that "the practice of Christian union involves no change in the practice of Christian baptism." The statement, of course, refers to the Disciples' practice of baptism, not to the procedure of those who practice affusion.

The Disciples' practice of Christian baptism is to immerse all penitent believers in water, according to apostolic custom and the example of Jesus. This is the only practice of baptism upon which the church can unite. The practice of Christian union (by which

is meant the receiving into full fellowship of all those whom the Disciples and Gen. Sweeney himself already recognize as members of the Church of Christ) does not in any respect modify this practice of baptism. On the contrary, it strengthens it and tends in the direction of universalizing this practice.

The full strength of the Disciples' position on baptism will not appear until they drop the sectarian practice of "close" membership which—after a Baptist mode of reasoning—they have supposed to be necessary as a protection of the apostolic form of initiation.

Disciples are today coming to see that their Christian union ideal may be trusted; that it will not carry them beyond New Testament truth; that it is not just an amiable emotion which needs to be checked and controlled by some New Testament authority, but that it is itself a New Testament ideal—the essential New Testament ideal—backed by the authority of Christ himself.

We are coming to see that Christian unity is a more fundamental New Testament imperative, logically, than the restoration of an ancient order of things. If we practice Christian union, not as an impulse simply but as a principle, the question of baptism will take care of itself.

Certainly no church can be said to be deeply in earnest in its talk about Christian union that refuses to practice union with all members of Christ's church.

And equally certainly, any church that gets deeply in earnest in the practice of Christian union will find that it can practice only immersion in the solemnization of baptism.

A Little More Light Wanted.

We have at hand another letter from Mr. S. J. Clarke, whose earlier letter with our response was printed in the issue of May 11. For the sake of clearness we have taken the liberty of interpolating our answers after the paragraphs to which they severally apply, thus dividing Mr. Clarke's communication into sections. Our readers will bear in mind that the letter was continuous in its original form. The letter with our responses is as follows:

Under the above heading appeared an article by the writer in a recent number of *The Christian Century*, which was answered by the editors. The light asked for was hardly given, or at least was somewhat obscured.

The editors say that no thought of affusion could have entered the minds of the apostles when Jesus commanded them to baptize. "That baptism was solemnized in apostolic times exclusively by an act of immersion in water, *The Christian Century*, has no doubt, that Jesus himself was thus immersed at the hands of John, there is no room for question." Well, such being the case, and as the editors say, "Paul's beautiful association of the outward act of immersion with the historic facts of Christ's death, burial and resurrection and with the convert's death to sin, the burial of the old self and the resurrection to a new life, not only shows that immersion was the common practice, but it invests immersion with a new meaning, mystical and spiritual. It *Christianizes* immersion one might say." If this is true, how can any other act, save immersion, symbolize the death, burial and resurrection of Christ? Affusion certainly does not.

Of course there are other acts that could have been made to symbolize death, burial and resurrection besides immersion in water. The meaning of a symbol is always an imputed meaning, not an intrinsic and necessary meaning. And this is true of immersion. Paul imputed to it its *Christian* meaning. His rich imagination associated it with Christian facts and so made its symbolism Christian. We agree with our correspondent that affusion would not have lent itself to such symbolism as that with which Paul invested immersion.

The editors say: "Affusion became a substitute for immersion in the third and fourth centuries, as is well known, beginning as clinic baptism and gradually extending to general use." But who had the right to change that act, substituting an act which cannot in any stretch of the imagination symbolize the death, burial and resurrection of Christ, and "the burial of the old self and the resurrection to a new life." Has any pope, priest, minister or layman the right to say to the world that while the immersion of a penitent believer in water has been recognized as Christian baptism for hundreds of years we now substitute affusion for said immersion?

Nobody had the right then and nobody has the right now to make such a change. Much controversy and division and other mischief have been caused by the fact that somebody arrogated to himself or some body arrogated to itself the right to make such a change.

After acknowledging that immersion was Christianized, *The Century* says: "To use the word baptism in such way that it

can apply only to those who have been immersed carries an implication that cannot be tolerated. Some distinction must be made possible in the vocabulary itself." Why so? If immersion was practiced exclusively for three centuries who would know that baptism could be administered by affusion? Who had the right to add to the vocabulary the word affusion as a substitute for immersion?

We are not sure that we get the point of this question. It may be that an answer will be found in our reply above. Anybody has a right to add a word to the vocabulary when clearness of speech demands it. But no one has the right to make the word affusion a substitute for immersion. That would only confound speech, not clarify it.

It has been many years since the writer studied logic and the books then used are doubtless out of date; therefore he may not be able to understand clearly the position of *The Century*, which reads to him about as follows:

Baptism was originally the immersion of a person in water, and was so understood by Christ and his apostles, and also by his followers for three centuries. It was practiced by the Jews and Christianized by Paul.

Affusion was substituted for immersion, beginning as clinic baptism and gradually extending to general use. We therefore have in addition to "immersion baptism," "affusion baptism," "irregular baptism," or "substitute baptism."

By baptism (whether immersion-baptism or affusion-baptism) we are inducted into the church—Christ's body.

The Christian Century knows of no other way of becoming members of the Church of Christ except by baptism. Presbyterians, Methodists and other bodies are members of the Church of Christ, and became such by baptism—affusion baptism. Presbyterians are baptized members of the Church of Christ.

Now, brethren, have we not stated your position correctly? We would not do otherwise.

Our correspondent has done very well indeed, and we congratulate him on having stated the position so much better than certain others have done. In his first premise there is one defect, however, which is quite vital. *The Christian Century* does not state that "baptism was originally immersion," etc. We have repeatedly insisted that baptism was a great deal more than immersion. The quotation made by our correspondent near the beginning of his article would more justly represent us: "baptism was solemnized by an act of immersion," etc.

If so how can an act like affusion symbolize the death, burial and resurrection of Christ?

As we have said above we do not see how such symbolism can be read into an act like affusion.

How can one be baptized into Christ by any other act than immersion when Paul speaks of being buried with him in baptism? Can the act of affusion in any way shape or form be referred to as a burial?

One certainly could not be buried with Christ by affusion. But neither could one be buried with Christ by immersion in water. Paul says we are buried with Him by baptism. Baptism and immersion are not equivalents, as *The Christian Century* has repeatedly pointed out. Baptism is neither affusion nor immersion—it is the solemn act of self-consecration to Christ and initiation into the Church of Christ. In apostolic times it was always represented or administered by an immersion in water and should be so observed in the modern church. But no outward act can bury one with Christ, though an outward act may symbolize the spiritual experience. But the symbol does not effect or procure the spiritual reality; it pictures it forth. No spiritual fact depends upon its symbol. The death, burial and resurrection of Christ do not depend upon immersion, but immersion depends upon them and gets its meaning from them. The convert's death to sin, his burial with Christ and his rising into new life do not depend upon immersion for their reality, but immersion depends upon them and gets whatever meaning it has from them. It is wrong to say we are buried with Christ by immersion. We must not change Paul's statement that we are buried by baptism. The realities of baptism are self-consecration to Christ and initiation into the church, his body. These constitute the burial with Him and the rising into newness of life. Immersion is the symbol of these realities, entirely meaningless and hollow without them. For example, Presbyterians have died to sin, have been buried with Christ, and have arisen with him to walk in new life. They are members of His body, the church. They experience and possess all the realities belonging to baptism though they have not been immersed. We do not think our correspondent will question these statements—on the contrary he as joyfully recognizes the truth of them as do we. Presbyterians who have entered the church by

affusion-baptism have missed something. They are unfortunate in not enjoying the beauty and the help of the outward ceremony which Paul invested with the symbolism of the chief facts of Christ's redemption and the disciple's experience. But their lack of the symbol does not invalidate the realities which they do possess equally with us all.

That Christ and his apostles instituted Christian baptism cannot be questioned. Christian baptism for three centuries was by immersion. Affusion gradually came into almost universal use as a form of Christian baptism. But who had the right to substitute affusion for immersion and call it Christian baptism? If Christ, his apostles and their followers knew of but one act as Christian baptism for three hundred years, to whom was delegated the right to change the form? Some one must have had this right, else why do you say: "The Christian Century is not willing, however, to conceive the membership of the Church of Christ as limited only to those who have been immersed at their baptism." You certainly mean to imply by this that other acts (always of course, into the name of the Father, Son and Holy Spirit) constitute Christian baptism just as much as immersion; and that all who have had water applied to them as baptism have been baptized into Christ, his body, his church. But how can these things be?

Our good brother is quite as able to answer his last question as are we. As we said above, in answer to a former question, nobody had the right to make the change from immersion to affusion. But the statement which Mr. Clarke quotes from us that "we cannot conceive the membership of the Church of Christ to be limited only to those who have been immersed at baptism," expresses his own sentiment as well as our own. We cannot think for a moment that he differs with us here. He believes devoutly with his Disciple brethren and with us that Presbyterians, for example, are Christians, in Christ, members of the Church of Christ; that they have been buried with Christ and with him have arisen to walk in newness of life. There is not a single vital Christian reality that our esteemed correspondent would not, without the slightest hesitation, predicate of Presbyterians. He does not predicate these things of them just because "they have had water applied to them," and neither do we. Certainly they have never been immersed, and yet they are in Christ. This he will admit as gladly as do we, we are sure. But how did they get in? Does our brother know of any way to get into Christ, to become a member of the Church, except by baptism? It is not for us to say how "these things" can be. It is for him as well. So we leave his last question with himself. He can answer it as easily as can we. And meanwhile there are two things which our correspondent and ourselves must recognize as obvious and immediate duties:

First, we must practice complete Christian union with these Presbyterian Christians. Disciples must not maintain tests of fellowship that shut out any whom Christ receives.

Secondly, we must do all we can to reinstate the beautiful and meaningful ceremony of immersion in the whole church of Christ. And if we can once free immersion from the dogmatic coercion with which its advocates have for so long tried to force it upon the church we will be surprised at the way its own intrinsic appeal will win the support of Christ's people.

Editorial Table Talk

Digging in Jerusalem

The papers have had a good deal to say of late regarding popular disturbances in Jerusalem as the result of excavations on the temple mount by English investigators. The final accounts were lurid and exciting. It was alleged that by secret digging under the Dome of the Rock, on lines suggested by cipher documents discovered in the Imperial Museum at Constantinople, the ancestral treasure house of the Kings of Israel had been penetrated, and the sacred relics, including the ark of the covenant, the tables of the law, and other priceless objects, carried off to Jaffa and shipped, no one knew whither.

Such reports are not likely to mislead any but the least informed. An instant's reflection would convince any person of intelligence that there are no such sacred objects to be discovered, nor have there been for many centuries. If the testimony of the historical records of the Old Testament is to be accepted, the treasures traditionally supposed to repose in the ark of the covenant, such as the tables

of law, the sacred rod and the pot of mamma, were lost or destroyed during the mutations of Hebrew history prior to the rise of Judaism, and, therefore, centuries preceding the days of Jesus.

Moreover, the inscriptions on the arch of Titus at Rome provide the information that the temple treasures, such as the ark and the golden candle stick, were carried away by the Roman troops who sacked Jerusalem in 7 A. D.

Quite aside from these fairly definite data, it is inconceivable that any objects of special interest should remain on, within or about the rocky, denuded and often plundered site of Jerusalem. To be sure there is an underground series of cisterns and aqueducts, as Warren, Bliss and Cleremont Ganneau have made evident. But these rock-cuttings are so far known, and the impossibility of their containing anything of moment so fully proved, that stories like that sent out of late are merely humorous.

It appears probable that the English investigators secured a permit to excavate on the southeastern flank of the city, in the district known as Ophel in the Old Testament, where the Mount of Zion slopes southward from the temple platform toward the Valley of Hinnom. This was the royal city of the days of Solomon and his successors. Just below it to the east in the valley of Jehosaphat were the "King's Gardens."

This part of the old city lies quite outside of the present walls, but must have been the most important section of Jerusalem in Old Testament days. If anything of value has been discovered in this district, it will be made known in due time. The fanaticism of the Mohammedan population of Jerusalem would of course make any open excavation very difficult. No doubt the fact that much of the work was done at night served to give current to the wild rumors which have been spread by the press.

Love and Logic

A refreshing word in Iowa's paper, *The Christian Union*, is that uttered by the office editor, Charles Blanchard, in criticism of J. H. Painter, a department editor of his own paper. Mr. Painter has been writing a series of articles purporting to criticize *The Christian Century* but which in the main have dealt with issues *The Christian Century* has not raised. Mr. Painter has not been over-scrupulous, to put it very charitably, in his representations of the teachings of this paper. His logic has led him also into the most bigoted conclusions. Now Mr. Blanchard takes him to task in a gentle article on "Love and Logic." He says that he protests against "the conclusions of hard and fast logic that practically rules out love as the greatest factor in the plan of salvation. At the risk of being called a heretic, the office editor, speaking only for himself, protests against the danger of trying to reduce salvation by grace to salvation by formula. We have so emphasized (perhaps over-emphasized at times) what we call the "plan of salvation," by which we mean "faith, repentance, confession and baptism," that in the minds of some it has become a sort of sacred formula. It is against the logic that no one has or can be saved who does not go through this formula that love rebels and refuses to accept the conclusion, though it be put in the form of a syllogism."

He concludes his article as follows:

Some years ago the writer heard one of our preachers preach a sermon from the text, "Enter ye in at the strait gate, etc." And he set in forth as meaning "faith, repentance, confession and baptism." His use of the text and his conclusions were all wrong. But it illustrates the lengths that some of us go to prove our pet formula. Now I am not objecting to the formula as such but to the hard and fast logic that makes it practically impossible for men and women to be saved by the divine grace except as they enter in at this "straight gate." And this in face of the indisputable fact that multitudes of men and women full of faith and faithful in life and abounding in love, bearing the fruit of the Spirit in their lives, have not entered into the church or the kingdom according to our pet formula. I know it may be answered that we do not know that such are in the kingdom. But Jesus said, "By their fruit ye shall know them." And I am personally willing to rest it there. And the Christian world is fast coming to that point. It's the only basis of brotherhood. We are not likely to get together and stay together on any body's creed or formula of what we must believe and do. Just where we are coming out I don't know. It may be difficult, impossible, to separate love and logic. But this I feel will be the issue, when the love of God is really and rejoicingly shed abroad in all our hearts by the Holy Spirit, our pet formulas and creeds and confessions of faith will slip away from us and we will wonder why we ever permitted these things that now perplex us to separate us one from another and from the Christ whom we love.

Gold always lies under rough rocks.

Parents need to remember that children learn twice as much with their eyes as with their ears.

Monday Moods

Succeeding in Obscure Places.

Among a number of religious journals that visit me regularly, I am especially fond of the "British Weekly" edited by the accomplished Sir. W. Robertson Nicol. Each issue is a treasury of devotional and sermonic material as well as literary miscellany. It is a bright paper, is the "Weekly," and usually precise and extraordinarily accurate in quotation or comment. But once in a while, a great while let it be said, some of its matter-of-fact and sober statements about Americans are funny, very funny. Here is a paragraph from "A Man of Kent's" column in a recent number of the "Weekly."

A NEW HUMORIST.

Near the town of Atchison, in Kansas, there is a humorist named E. W. Howe, who writes, sets up, and publishes, all by himself, *E. W. Howe's Monthly: A Farmer's Magazine for Town People*. Mr. Howe is a farmer, an editor, a novelist, and a playwright. His novel, "The Story of a Country Town," was published twenty-five years ago, and attracted considerable attention. Now he has issued a book entitled "Country Town Sayings."

There are several statements within this paragraph that are in detail, I should think, a little twisted as to fact, but the first sentence is the funny one. It pictures Mr. Howe *writing, setting up and publishing* his paper "all by himself." While I do not positively know it, I have a conviction that Mr. Howe has not "set up" a stick of type for many a day. Indeed I should be much surprised if his printing plant is not equipped with linotype machines and that the only "setting up" (of type) done by his force is on display advertising and the like. And as for Editor Howe getting his papers out "all by himself," that would be almost as difficult as for Mr. John Wanamaker to "tend" his Philadelphia store "all by himself."

Mr. Howe's book is worthy a notice in the Weekly along with a row of excerpts from which I select the following:

"A woman is as old as she looks before breakfast."

"Nearly every successful man we ever met was a good billiard player."

"How fearless and plain-spoken a man is in talking to his woman folks!"

"We have found it a pretty good rule to avoid an intellectual feast."

"There is usually enough of everything on the table except cream."

Mr. Howe's "Globesights" have long been popular as exchange items with the newspaper fraternity from New York to San Francisco. Atchison has had no bigger advertising asset than this bright editor. The career of Mr. Howe and that of William Allen White at Emporia are superb illustrations of Emerson's observation that the world will make a path to the door of any man who has a message or is able to do an important work exceptionally well.

Whether a man's field of labor is in a great city or a small town is of secondary interest providing he succeeds. (And by the term "success" here I do not mean merely material success.) As between going to the metropolis and so succeeding as to focus the eyes of the country on himself, or staying in the country town and making good so as to focus the eyes of the metropolis on his work—I should say it is hard to say which is the more praiseworthy. The latter I should guess to be the more difficult since it seems to be the rarer. Of one thing we may be sure: no man's field of labor can of itself make him great though he may, can and does sometimes make it great.

The train of thought my mood is now taking suggests to me a front page editorial of singular strength and timeliness in "The Continent" of recent date. It is entitled "Who Disparages the Country Preacher?" and the answer it makes may be put in a single word—*himself*. And herein is food for reflection not only for the country preacher but for his city brethren as well.

EDGAR DEWITT JONES.

Anvil Sparks

Wandering minds make small wages.
No harvest is reaped without hardness.
Worry gives the doctor half his work.
No solid work was ever done by a man looking for a soft place.
A change of character accomplishes more than a change of climate.
He gives the world no kindling who always carries a chip on his shoulder.

Interpretations

Assessing Our Losses.

If life were all conscious gain it would be as different from what it is as the strongest imagination could picture. Every gain has upon it the shadow of loss. The universe of souls as well as of matter is a vast system of exchange. Gain is reached by loss, life by death, saintliness by foregoing the pleasures of sin. One cannot have the rewards of both saint and sinner. To have learned how to bargain in the universe's vast market is to have been born with the Spirit of God. It is to have eyes that see. Youth often vainly seeks to possess all. The experienced, especially the spiritually experienced, find support in a just valuation of losses. Youth seeks escape from losses; but no soul can live long without concluding that life is largely made up of losses. Even the application of all known virtue and all known science would not protect us. How, then, shall we deal with the darker things of our existence? Let us see how we should value our losses. That which lies most outside of us we should put least value upon and that which lies at the heart of ourselves, or is ourselves, we should put the greatest value upon.

A common loss is that of property; but it lies in a circle really remote from ourselves. It is of value and its loss often entails hardship both to ourselves and to near loved ones. Yet its loss is not loss of self—and indeed frequently brings a blessing. It often results in wider sympathies and greater industry.

Again there is loss of years. This is a greater loss than that of property. They can never be recalled. The sentiment of thousands, expressed in a familiar line, "Turn backward, turn backward, O time in your flight" has never been answered. The years have gone forever but they have brought their deposits, their convictions, their certainty and their promises. So that many do not regard the passing of youth as a loss but confidently look forward with hope that the best is yet to be.

Shall we draw closer to our inner selves? Then we shall find the loss of friends a sorer loss. To have loved and lost by death is not the loss I would mention. That indeed casts a deep shadow—a shadow from which none of us ever entirely emerges. All of our gaieties are sobered by its thought. But to lose a friend by unfaithfulness is a greater loss. A friend is one who has looked into your soul, one indeed whom you have admitted to the holy of holies of your life. You believed in him, and then when he has profaned your trust there has come to you a loss—a loss of faith, a loss of love, a loss of confidence in your fellow man, so great that all of God's healing time and Spirit will be necessary to keep you from becoming a faithless and loveless cynic. May God pity the faithless friend—the worst enemy—and sustainingly comfort the deceived friend!

Everywhere there are those who have lost health of body. In this world the body and soul are indissolubly united. Their interdependence is too fine for the wisest accurately to analyze. Yet we all know that physical ailments do not necessarily impair the soul's strength. Some of the sweetest and strongest spirits, valiant voices of the eternal, have borne about tabernacles of pain. Hugo says: "To be blind and yet loved is one of life's sweetest experiences." Why? Because when the body's eyes are never opened the soul forces its, wider and wider. George Matheson might never have written one of our great modern hymns if he had been allowed the activity of seeing. And, then, the body is so short lived. The old theologians were right in stressing the brevity of this life. We soon fly away.

What then is life's greatest loss?

The soul is immortal. It is myself. To abuse it is to cut into my life. It links me to God, the everlasting and the all holy one. To rob it of faith or love or purity or perseverance is to bring to myself the greatest matters little. But the small circle that encloses me in God and God in me is of infinite concern. As the following poem suggests, the loss of the believing heart is life's greatest and saddest loss:

"Upon the white sea sand
There sat a pilgrim band
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

There were some who mourned their youth
 With a most tender ruth,
 For the brave hopes and memories ever green;
 And one upon the west
 Turned an eye that would not rest
 For the fair hills whereon its joys had been.
 Some talked of vanished gold
 Some of proud honors told,
 Some spoke of friends who were their friends no more;
 And one of a green grave
 Far beyond the wave,
 While he sits here so lonely on the shore.
 But when their tales were done,
 There spoke among them one
 A stranger, seeming from all sorrow free;

Sad losses ye have met
 But mine are sadder yet
 For the believing heart has gone from me.
 Then alas! those pilgrims said,
 For the living and the dead,
 For life's deep shadows and the heavy cross,
 For the wrecks of land and sea;
 But, howe'er it came to thee,
 Thine, brother, is life's last and sorest loss,
 For the believing heart has gone from thee;
 Ah, the believing heart has gone from thee."

In these days of the exaltation of material things, of the ascendancy of cold science and of the madness of commercial pursuits every soul needs to guard well his believing heart.

GEORGE A. CAMPBELL.

The Rekindled Fire

BY G. CAMPBELL MORGAN.

"And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures."—Luke 24:32.

During this week in conversation with an eminent, scholarly and devout professor of one of our theological colleges, he told me that he had been now for some years preaching Sunday after Sunday in different parts of the country, seeing church life at the normal; and he declared that the impression upon his mind as to the condition of affairs is that there is everywhere an appalling flatness—I use his own word—and at the same time wherever ministers, office-bearers, or church members are led into conversation on this condition of affairs they earnestly express a desire for better things; a consciousness of deadness and desire for life.

It is because I share this conviction that I bring you this evening the message of the incident in connection with which the words of my text occur. It is one of the post-resurrection stories. Here Christ is seen; no longer in the limited, straitened circumstances in which, according to his own confession as recorded by Luke, he exercised his ministry of three or three and a half years; but in all the glory and power which came to him by resurrection. He was the same as he had been during the days of his sojourning with men; and yet entirely different in very many ways. The appositeness of the story to ourselves is born of this fact.

Appears and Vanishes.

The forty days of our Lord's sojourning on this earth after resurrection were characterized by appearance and vanishing; and I personally should be inclined to say that the main purpose of his tarrying was not that of appearing, but that of vanishing. He appeared to Peter, and vanished! He presented himself without the opening of a door or the shooting of a bolt, in the midst of his disciples in the upper room; and vanished! He walked with disciples on the road to Emmaus, sat with them at the board, and suddenly vanished! He hailed the fishermen after the night of fruitless work, himself standing in bodily presence upon the shore of the lake, "Children, have ye any meat?"; and they came and partook of the breakfast which he had prepared; he talked to Peter across the flicker of the fire, in the early morning, while the light of the sun was shimmering upon the sea, about past failure, challenged his love, called forth his confession, gave him his commission, and then vanished!

Teaching for All.

The chief value in each case was not in the appearing, but in the vanishing. He was teaching those disciples, not for their sakes alone, but for the sakes of all who should follow them, that even though they could not

see him with the eyes of sense he was always nigh at hand. He was training them to be independent of the senses, and dependent upon the spirit, in the matter of their fellowship with him; accustoming them not to see him, and yet to know that he was at hand; training them so that presently, one of the number of the disciples, not of those who saw him in the days of his flesh, but of those who were brought to him afterwards, Saul of Tarsus, could write, "Henceforth we know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more."

Today we are living in post-resurrection days in the fullest sense; in days when we no longer have the presence of our Lord as to the physical fact, but when we know he is nigh at hand, in the midst of every assembly of his people, the close, personal companion of every pilgrim of faith, the constant comrade of every trusting soul.

Let us then examine the story; looking at the disciples; their possession and their lack; then carefully observing the Christ; his quest, his method and his victory.

What They Lacked.

First, what did these disciples lack? They had lost their confidence, not in him but in his ability to do what they thought he was going to do. They had come to the conviction in the presence of the tragedy of the Cross that he had failed. They had hoped he would redeem Israel, break the yoke of the oppressor, restore the people of the ancient economy, bring in that day of which prophets had spoken and psalmists had sung through the long ages; but he had failed. That was their outlook, and in consequence there had been a cooling of their enthusiasm. They loved him still, and believed in his high and holy intention, and in his endeavor, but they had lost hope. Not in forgetfulness did they walk to Emmaus, but in keen disappointment. Therefore they lacked the burning, the enthusiasm, which is the dynamic of service.

I believe that at the present moment this is the condition of the Christian church to a large extent. I am perfectly convinced that there was never more personal, individual loyalty to the Lord than there is today; a loyalty which is undoubted if we think of the individual in personal relationship to Christ. But there are thousands of persons of whom all that is true, who are nevertheless suffering from a lack of certainty as to his ability to do what they thought he was going to do. They are inwardly, if not confessedly, pessimistic as to the issue of our Lord's work in the world. They are not quite sure.

Some Symptoms.

Let me give you some of the symptoms of this lack of assurance. You find Christian people are content to give attention to men who are putting him into comparison with human teachers. I find among my brethren in the ministry as I travel through the country that the articles they are reading are those which question him. We are questioning him, asking whether after all he is the One we thought he was, admitting some kind of supremacy to him, professing loyalty to him, but putting him into comparison with others, asking the question that came out of Herod's prison long ago, asked then by a man perfectly loyal but perplexed, "Art Thou he that cometh, or look we for another?"

Another symptom is that we are modifying our conception of his victories. We are not sure that the victories won were won in and by that Name alone. We are willing to discuss the possibility of some other form of religion being more suited to certain races than that of the Lord Christ. We are not quite sure whether it is final. Therefore we are a little uncertain of the possibility of his ultimate triumph.

There is consequently a marked cooling of enthusiasm, a lack of passion, an absence of fire; until today the church of God, taking it as a whole, making every allowance for exceptions, is a little afraid of enthusiasm. If I may quote again the words of my professor friend, there is everywhere an appalling flatness.

Christ's Method with the Men.

Now let us go back to our story. How did Christ deal with these men? First I pray you notice the fact of his quest.

He was seeking love, and the bursting of it into a flame, into passion, the rekindling of it into a fire! He knew it was there, overshadowed; he knew there was faith in him, loyalty to him, and that is but another way of saying that love for him still remained.

Now mark his method. He did not make himself known in order to kindle that love. He brought them back to the things they knew full well, to the old, familiar things. He brought them nothing new, but he turned the old into the new by his interpretation. Have you ever dreamed as you have read that story? Have you ever wished you could have listened to his interpretation of Moses and the prophets? I often have.

Interpreted the Prophets.

They listened to this Stranger as he took their own sacred writings, and interpreted to them their deepest meaning. They listened to him as he revealed to them the profoundest depths in the suggestive ritual of the

Mosaic economy, as he breathed in their ears the secret of the love which lay at the heart of the ancient law. They listened to him as he traced the Messianic note in the music of all the prophets; showing that he was David's King, "fairer than the children of men," and in the days of Solomon's well-doing he it was that was "altogether lovely." He was Isaiah's child-king with a shoulder strong to bear the government, and a name Emanuel, gathering within itself all excellencies; Jeremiah's "Branch of righteousness; executing judgment and righteousness in the land;" Ezekiel's "Plant of renown," giving shade, and shedding fragrance; Daniel's stone cut without hands, smiting the image, becoming a mountain, and filling the whole earth; the ideal Israel of Hosea, "Growing as a lily," casting out his roots as Lebanon;" to Joel, "the hope of his people and the strength of the children of Israel; the usherer in of the fulfilment of the vision of Amos, "the plowman overtaking the reaper, and the treader of grapes him that soweth seed;" of Obadiah "deliverance upon Mount Zion and holiness;" the fulfilment of that which Jonah was but a sign; the "turning again" of God, of which Micah spoke; the One whom Nahum saw upon the mountains "publishing peace;" the Anointed of whom Habakkuk sang as "going forth for salvation;" He who brought to the people the pure language of Zephaniah's message; the true Zerubbabel of Haggai's word, rebuilding for ever the house and the city of God; himself the Dawn of the day when "Holiness unto the Lord shall be upon the bells of the horses" as Zechariah foretold; and he the refiner's fire, "the fuller's soap;" "the Sun of righteousness" of Malachi's dream.

Won the Victory.

What was the result? He won the victory. They came to new possession of Jesus, while as yet they did not know the One interpreting the Scriptures was Jesus in very deed. They looked back to the Cross and saw it set in the light of the ancient symbolism, of the ancient prophecy; and the inglorious tree gleamed with glory of which they had never dreamed.

They listened in astonishment, and as they listened, to employ their own word, their hearts burned within them. Coolness gave way to heat, despair to hope, disappointment to certainty; and there flamed within them the fire, not merely of the old and lost enthusiasm, but of a new passion for this very Christ in whom they believed and whom they loved, as they learned by interpretation of their own Scriptures at the lips of the Stranger, that all the things which had filled them most with fear were according to the predictions of those Scriptures.

The Discovery of Old Things.

Thus their burning of heart was the thrill of a new discovery of the old things. It was the shame of past failure. It was the passion of a new endeavor. How were all these things created? And this was created by Christ's interpretation of the ancient Scriptures which they knew, with which they were perfectly familiar; the Scriptures which they thought they had understood. They were so familiar with them that they had ceased to make themselves familiar with them.

I pray you mark this carefully: my insistence upon it is repeated because it is the key to the situation. They did not know who this was who talked to them; he was quite a stranger; but listening to the old words, giving new attention to them under his guidance they found new meaning, new value, and new power.

To Kindle the Fire.

What then does the Church need today in order to kindle again the fire, to renew the enthusiasm, to set upon the faces of her members the flaming glory of the morning,

and to create again the fervor. She needs that the things she possesses should become real to her.

Supremely we need exactly what happened to these men on the way to Emmaus, a new understanding of the Scriptures of truth, a new discovery of them as the Scriptures that set forth the things concerning Christ, a new test of the Scriptures by the study of them; and the abandonment of the life to the law which flames forth from them; and the putting of them to the test in all our work and all our living.

Yet, I have not touched the deepest note of all! The Bible we have, and there is a

sense in which it is being studied today as it has never been studied. There were more Bibles published last year than in any year in the history of the world; there were more Bibles printed than any other book in all the wide world; they are everywhere, and men are turning back to the study of the Bible with a keen and remarkable interest, as I know full well. Yet we lack the fire, the fervor, the enthusiasm. What then do we supremely need? To gather together around the Bible which we have, recognizing that we never can know it, never can understand it, save as we take time to listen to the Lord's interpretation of it to our own souls.

ENGLISH TOPICS

BY LESLIE W. MORGAN.

Two things have recently occurred in English politics which are most refreshing, especially since they have been taken up in a spirit which does not often exist in any nation. Party lines have been quite obliterated.

The first question is that of the proposed treaty between England and America. No party has lagged behind, all advocating the desirability of such a step. This is in response to an all but universal public demand which after all is the greatest occasion for rejoicing. Such manifestations in favor of peace would not have been possible even a very few years ago. In addition to the great meeting held at the Mission House under the chairmanship of the Lord Mayor, and with Mr. Asquith, Mr. Balfour, the Archbishop of Canterbury and others speaking, town meetings have been held in almost every important centre in the country, and these have been heartily supported by all political parties, and by all branches of the church. Individual churches have passed resolutions. Denominations have sent memorials. Societies of every class and description have indicated their approval, and altogether there has been a most active campaign in the interests of peace.

On the Eve of Peace.

The hearty support which has been given to the suggested treaty with the United States has excelled but little the expression of the desire to ultimately enter into a similar agreement with other countries. It begins to look as if we were really on the eve of a great era of peace. It is to be hoped that no vital question will soon arise which might tend to shake the foundations before they are really laid, or firmly set. Perhaps Mr. Roosevelt is right that the nations would still fight at the drop of a hat if anything touching their national honor should be involved. This is not saying, however, that there is not a more excellent way; it simply indicates that we are not yet fully Christian.

Lloyd George's Bill.

The other matter which has been welcomed with almost universal approval is Mr. Lloyd George's "Insurance against unemployment and invalidity" bill. This is being brought in as a non-partisan measure, and honest effort is to be made by all parties to assist in such revision, before it reaches the final stage, as will make it most efficient. It is the most important social legislation that has been undertaken in many a day, not excepting old age pensions.

Even Mr. Lloyd George's opponents in other things cannot help giving expression to admiration of the manner in which he has framed this measure, and the spirit in which he has presented it. The task has been a colossal one and the financial interests involved very extensive. He has received valuable assistance by the example of Germany, and yet there was much new ground to cover. The manner in which he has gained the sup-

port of the already existing Friendly Societies, and numerous insurance companies, alone, is striking evidence of his diplomacy. These are to be linked up with the government scheme in such a way as not to hinder but rather to enlarge the scope of their activities. Had they not already been under close governmental supervision this would not have been possible.

Doctors Not Forgotten.

Even the doctors who serve the members of these societies, often for very inadequate fees, have not been forgotten. The chemists also come in for their portion as medicines are to be made up by them instead of by the doctors as has heretofore been the custom in this class of practice.

The erection of sanatoria for the treatment of consumption, provided for in the bill, is a feature which is most highly commended. There was breathless attention in the House when Mr. George was speaking concerning this matter, and referring in a sympathetic way to the 75,000 per year who die from this dread disease.

A grant of thirty shillings (7 dollars, 50 cents) to maternity cases is another feature which has met with universal approval. Not the least beneficial feature of this provision is that the grant is made on condition that the mother does not go back to work, in cases where she is in employment, until her child is four weeks old. This is an example of the saying, "that the condition is better than the promise."

Some Opposition Among Employers.

There is a certain amount of opposition on the part of employers to the proportion which they are asked to pay towards the insurance, but doubtless this will be adjusted in a satisfactory manner. If they should realize, in practical experience, the saving in rates which is predicted, their opposition will doubtless soon be withdrawn, when the scheme is once at work. There is a desire also for a more general application of the insurance, but this will doubtless come in time. At present about 14 million people will come within its range. The thing most to be admired in Mr. Lloyd George in connection with this whole matter is the spirit in which he has gone about it. He has seen a vision as truly as did Isaiah and he has answered the call.

The Baptist World Alliance is to be convened in Philadelphia in June, and a large number of leading Baptists have already sailed for America, including Dr. Clifford, the Rev. J. H. Shakespeare, the Rev. F. B. Myer, and the Rev. J. E. Roberts, associate and successor to the late Dr. McLaren.

This alliance originated in the fertile brain of Mr. Shakespeare, and his desire to see the organization perfected was probably the chief thing which induced him to refuse the offer of the secretaryship of the National Free Church Council, when offered to him last year.

(Continued on page 22.)

Our Readers' Opinions

Editors' Note

The dominant emotion with which the editors open the columns of *The Christian Century* to the expression of our readers' opinions on a subject involving the policy of a contemporary is not one of triumph but of sadness and humiliation.

Great as is the satisfaction in hearing the voices of the brethren repudiate the iniquity with which the spirit of progress in our brotherhood has struggled for years, it cannot outweigh the shame involved in the fact that the iniquity exists and that being essentially public in character it must be expiated publicly.

The *Christian Century* is consecrated to other tasks than this. Ours is a constructive work. We are set for the building up of the holy life, for the widening and deepening of the mind, for the creation of the Christlike temper, for the publishing of peace.

It is a rule that no discussion shall enter these pages except it be a courteous and earnest search for truth. We invite the opinions of our readers constantly and publish opinions that differ with our own as gladly, often more gladly, than those which agree with our own. We love good-natured, earnest discussion of views. It is a sorry day for any community that abandons free discussion.

The question of practicing union on the foreign field is one that called for a free, general exchange of views by a free, progressive people like the Disciples. It would have been a splendid demonstration of our solidarity and assurance had this new situation been faced with earnest tolerance and talked through.

Instead of that it was taken up by *The Christian Standard* as an occasion for threatening the income of the Society. And not the income alone, but the very existence of the Society was threatened. By the many devices which a newspaper can use to insinuate an idea without becoming editorially responsible for it, the *Standard* has for long been pursuing a policy that meant the disintegration of this organized work if it succeeded.

The clear perception of this and the possession of our share of the common knowledge of the motives in which that policy is rooted made continued silence seem wrong for this paper and wrong for the brotherhood. Therefore we spoke as we did in our opening editorial last week.

The response to our words has been prompt and representative—far beyond our expectation for the first week. The following pages of responses are only a part of the communications we have received. Almost as many more (and fully as representative) are being held over for lack of space, while every mail increases the number.

One of the first communications received was accompanied by a personal note in which the writer expressed the fear that the brethren were not ready to speak on this subject. "The mind of the brotherhood is in a state of suspended judgment on the practice of Christian union," he wrote, "and it is not likely that you will receive many responses to your challenge." He will be astonished to find the brave words of his own communication in the company of the equally brave words of so many others.

It is as if the "suspended judgment" of the brotherhood were a drawn bow and our editorial had released the arrow.

It is farthest from the purpose of *The Christian Century* to interpret these communications as bearing on any but the one subject. We do not assume nor should our readers infer that these voices or those yet to be heard are endorsing this paper's earnest desire that the Disciples shall practice Christian union. The practice of Christian union is not the subject upon which our readers are writing. The *Christian Century* may be right or wrong on the question of practicing union—it is irrelevant to the present issue.

Nor is Guy W. Sarvis, appointee of the Foreign Society, the issue. The *Christian Century* believes that Mr. Sarvis is a man of God. No man of richer spiritual life, of stronger personal character and finer mental equipment has been produced by our colleges in recent years than he. That he is consecrating his life to mission work should rejoice all lovers of missions. But Mr. Sarvis is only remotely connected with the issue that is now joined.

The issue now joined and to which our readers are speaking is—

Whether the missionaries on the foreign field—who are now not just two or three individuals but a community or brotherhood—whether this missionary community is to be trusted to meet these great problems in loyalty to Christ and their brethren;

And whether the Foreign Society which stands between these missionaries and the brotherhood, interpreting them to us and us to them—this society whose leaders have been and are the pick among our saints and statesmen—whether this society is to be continually menaced by the wanton power of *The Christian Standard*—

This is the issue upon which the Disciples are now registering their opinions.

The *Christian Century* is glad to hear from its readers on this issue. We do not wish to make newspaper capital out of it, however. The readers of *The Christian Evangelist* would do well to send their protests to that paper and our state papers should be deluged with communications voicing the long pent up indignation of righteous souls in our brotherhood against the dictatorship which has embarrassed our progress, depleted our offerings, and shamed the Disciples of Christ in the eyes of the Christian world.

Telling Sentences From Our Correspondence

It seems to me that the men and women who give up all and go to the dark land for Christ's sake can be trusted to be true to Him in all matters that concern the Kingdom.—J. A. Barnett.

To destroy practical, fraternal fellowship with other Christian workers in the great foreign field is not only a sin against the unity of Christians for which Christ prayed, but is also a sin against the great multitude who have joined the Christian Church because of its plea for Christian union. We betray their confidence and blast their hopes.—Wm. Bayard Craig.

The unrighteous habit of plunging our people into cataclysmic controversies is ruining our spiritual welfare. A people living in such an atmosphere cannot grow into the higher spiritual graces.—J. H. Goldner.

So long as conscientious men and women can be found and aided to carry the Scripture to those that have it not, let no Christian fritter away time and fateful opportunities in the effort to assure himself that their faith and practice are absolutely identical with his own.—Judge Frederick A. Henry.

It seems to me to be almost the last straw.—Harry G. Hill.

That the *Christian Standard* should become a destructive critic of our great organized foreign work is sad to behold.—John P. Sala.

We have been silent too long, hoping against hope that the editor would see the folly of his course and repent.—E. B. Barnes.

But granting for the sake of argument, that all the charges made against him are true, though he denies them in full, does any sane man think for a moment that this one teacher in a university in China could do the smallest fraction of the injury to the cause of Christ that is done by this fight on the Foreign Society?—David H. Shields.

I wonder if the time has not come for our discerning brethren to be bold and courageous enough to lift their voice and pen in protest.—A. D. Harmon.

The practical problems of the mission field can be best settled by the missionaries. Men who give their lives to such a cause can be trusted with matters of both principle and policy.—A. W. Taylor.

Stand by the Society!

Our Foreign Missionary Society has emerged successfully from many a hard struggle. We will trust to the wisdom of the board of managers now. They see the question from a world center and recognize the tremendous interests involved. What would the Master have them do at this juncture? Let them answer that question as best they can and never mind the clamor of the timid and misled.

We have talked and prayed for Christian union for a hundred years and the answer is coming just where we might expect it to come, on the foreign field where the conditions surrounding the early Christian missionaries are reproduced. Some are crying out with fear when all should be crying out with joy.

To destroy practical, fraternal fellowship with other Christian workers on the great foreign field is not only a sin against the unity of Christians for which Christ prayed, but is also a sin against the great multitude who have joined the Christian Church because of its plea for Christian union. We betray their confidence and blast their hopes.

We do not fear for a moment that the Foreign Society contemplates any action that will in the least degree compromise the conscientious convictions of a representative Disciple of Christ. That they will go far in providing for the recognition of the conscientious convictions of other Christians on the foreign field is the devout prayer of a multitude among us. God grant that the board will have both the courage and the wisdom to do whatever they see and believe is right.

The question of baptism is at its best but a question of machinery. It is a means toward an end. Without the Christ love and spirit of which it is intended to be but a symbol and outward sign it is an empty husk. Those who are the greatest sticklers for Scriptural obedience to the command ought to exhibit in discussing the question, the graces of an unfailing indwelling divine love. WM. BAYARD CRAIG.
New York City.

Confidence in the Foreign Board.

The majority are interested in the great enterprises of the Kingdom. We desire to see every knee bow before our Lord, and we listen to hear his saving name upon every lip. The high work in which we are engaged will not permit us to come down to petty, irritating quibbling. We are too busy raising the money for great foreign offerings. We believe in the nobility of world-wide missions, we have confidence in the secretaries and in the men who compose the board of our Foreign Society. All our energies are employed in securing the good dollars which shall carry the gospel of Jesus' love to the ends of the earth. We see our objective. We know what we are about. We are sincere and we will not be hindered. JOHN RAY EWERS.

Pittsburg, Pa.
East End Church.

Writes a Letter to the Standard.

In response to your editorial request for an expression on the Standard attack on our Foreign Missionary Interests, I enclose you a copy of a letter I am sending the Standard.

Editor Christian Standard, Cincinnati, Ohio. Dear Sir: Your continued attitude to the Foreign Society appeals to our church and to me as unworthy the paper founded by one of our greatest leaders. Your constant hostility leads us to believe that you may be animated by personal antagonism and unworthy motives. Your paper has an unusual opportunity for large service to our cause. It would be a tragedy to prostitute it. May we hope that you will consider the seriousness of what you are doing. The cause of foreign missions is too sacred and the interests of our valorous missionaries too holy to be made the object of an unjust and an uncalled for attack. May I kindly but most emphatically protest. If mistakes are made, there are right and wrong ways to correct them. It is decidedly to injure the whole cause on account of any disagreement you may have with some detail of conduct. Sincerely yours, JOSEPH C. TODD.

Bloomington, Ind.

A Prophetic Word.

I congratulate you on having put aside the proprieties of journalistic etiquette and spoken the prophetic word. There are some of us who have for years known—not merely by hearsay but by experience—the utter disingenuousness of the Christian Standard's devotion to orthodoxy, and have watched with growing sadness its successful exploitation of the brotherhood and the plea. We would be glad to believe that it has at last overreached itself and made apparent to all the true inspiration of its motives. If its last outbreak fails to arouse the brotherhood, we will be tempted to say, as was said of old, "This people's heart is waxed gross and their ears are dull of hearing."

The only argument that the owner of the Christian Standard is able to understand, the only appeal that is able to reach his "heart," is a discontinuance of subscriptions and orders for church and Sunday-school supplies. If the churches that appreciate the work of the F. C. M. S., and that wish to protect and foster our co-

operative work, would use this argument they would soon bring this prodigal to the penitent form. Your protest is most timely. I wish you success. EARLE MARION TODD.
Fort Wayne, Ind.

An Awful Responsibility.

Without meaning to add fuel to any flame of controversy, I am bound to respond to the call of your editorial, "A Time for Loyal Souls to Speak Out." The Standard's boycott of the Foreign Society overleaps the bounds of the ordinary journalistic *divertissement*. It is a calamity. That paper's undoubted power and influence are demonstrated, if demonstration were necessary, in this year's imperilled receipts of the Foreign Society. But it assumes an awful responsibility!

In this season of fruition of the Laymen's Missionary Movement, and amidst unexampled popular interest in foreign missions, when every other Christian communion is pressing forward, as never before, towards the goal of world-conquest for Christ, the Disciples are actually retreating, because their oldest organ disowns the greatest work of its founder.

Friendly criticism of our missionary societies may at times be needed; but to promote hostility, or even indifference, to their appeals, is to thwart, in some measure, the Master's last and dearest hope. He will take care of the regularity of obedience to his good tidings, if only they be carried to all men everywhere, in his name. So long as conscientious men and women can be found and aided to carry the scripture to those that have it not, let no Christian fritter away precious time and fateful opportunities in the effort to assure himself that their faith and practice are absolutely identical with his own.

The Foreign Christian Missionary Society should have the whole-souled support of every Disciple of Christ. Unfriendly critics of its work do incalculable injury to the extension of the Kingdom. I join in solemnly appealing to the Standard to lift the boycott.

Cleveland, Ohio. FREDERICK A. HENRY.
Judge of Circuit Court.

Works Injury to Men and the Cause.

This is to thank you for your remarkable editorial, "A Time For Loyal Souls to Speak Out." For a number of years the influence of the Standard has been pernicious. Its editorial policy has been narrow and bigoted. Under the guise of mock sincerity and of a hypocritical loyalty it has injured institutions, men, the cause of Jesus. For years it has bluffed its way and honest men have feared to speak. Now, thanks to you and others, we have learned the truth about the Standard.

Paris, Mo. FRANK WALLER ALLEN.

Foreign Society May be Trusted!

Upon the one single point regarding our support of the Foreign Society, I think its record and the standing of the men who are conducting its affairs should lead all loyal disciples to a sympathetic and patient attitude of waiting while it works out the difficult problem now before it. Both missionaries and newspapers should remember that the society has a better understanding of all the data that must be considered. No one ought to embarrass it by heated discussions at this time. It will be responsive to the will of the Brotherhood in council assembled, when it has had opportunity to make its report and receive its instructions. CHAS. M. SHARPE.

Columbia, Mo.
Bible College.

Standard is Destructive of Faith.

Yes it is time for every loyal soul to speak. It is high time that these contro-

versies between our Foreign Missionary Society and the Standard cease.

The people down the line—the folks who pay for the paper, who support the missionaries, who are constantly being told by the preacher that our program is to "preach the gospel to every creature"—are being confused and losing faith.

I am glad the Century has spoken right out in meeting, although I wish it might have been avoided, for already there seems to be a disposition for people to class themselves according to the paper they read, and such questions as, Are you a Standard man, an Evangelist man, or a Century man? are not uncommon. I have already heard of places where a man in announcing one paper feels he must mention the others to prevent friction. Some are already concluding that it is simply a case of what one paper proposes the other opposes.

We have sung Christian union in long and short meter, we have preached it loud and long but when it comes to an attempt at practice even in heathendom and our missionaries enter into the discussions of feasible and practical plans the F. C. M. S. is periodically required through press and circular to declare that they are still seeing to it that their workers are contending for "the faith" or somebody will set up the cry: We are supporting heretics! And of course that means a wail from the "defenders" saying they will keep their offering at home till it is all fixed up.

I know little of the Hyde Park plan but I know that even though they be short on baptism they are long on missions and that Brother Sarvis was not appointed until he was well examined by A. McLean, whose loyalty and consecration cannot be questioned.

We should frown on the system of dictatorship which flays and criticises a man who ventures his honest opinion even though it seems not exactly correct as we see it. Let's not put on the label, "Not Sound" too quickly.

It appears to me that our boast of liberty in opinion and prayer for union is largely a case of bluff. The editor of last week's Judge says—"Bluff is what a man puts up—Stuff is what he puts down. He puts up one when he hasn't the other to put down." I believe the Disciples have the "stuff" to put down. Let's get at it or let somebody else do it. A. IMMANUEL ZELLER.

Cuba, Ill.

Discussion Good if Christian.

The most unfortunate thing with respect to the present controversy regarding the Foreign Missionary Society, is the apparent personal animus and commercial spirit which enters into it. This has been true of the controversies in the past and it is evidently true now.

I think it is a needed and wholesome thing that these problems should be discussed in our papers and by our brethren. I think also that the present problem ought to be clearly stated by the society so that it can be intelligently discussed. But in the discussion let there be no covered motives either by papers, individuals or society. Above all let the discussion be conducted by all in the Spirit of the Master. If this is done, none need fear the outcome. H. O. PRITCHARD.

Bethany (Lincoln), Nebr.
University Church.

Our Missionaries May be Trusted!

I have read with interest and admiration your timely editorial, "A Time for Loyal Souls to Speak Out," and wish to say that I believe you have correctly analyzed the situation that now confronts the brotherhood. It is to be regretted that one of our great newspapers is constantly assuming an

attitude of hostility toward our organized missionary interests. A paper that desires to represent the brotherhood and be supported by it should be very careful that its utterances do not injure the agencies we have created for the purpose of extending the Kingdom of God. I have also read the statement of Mr. Sarvis and the statement of the Foreign Society and am quite convinced that no custom of receiving un-immersed persons into the church or of extending fellowship to them in our churches is being practiced on the foreign field. If such is the case here or there, the society evidently is not responsible. The urgent need of a united native church and the isolation of missionaries from their brethren makes the fellowship of the missionaries of all religious bodies closer and sweeter than we know at home. And it seems to me that the men and women who give up all and go to the dark land for Christ's sake can be trusted to be true to Him in all matters that concern the Kingdom. Let us take care that we are as true at home, and that these noble servants of ours and of Christ be not left unsupported because some of our semi-anti brethren persist in casting suspicion upon our splendid Foreign Society.

J. A. BARNETT.

Galesburg, Ill.

Amazed and Shamed.

I read with amazement the circular sent out by the Foreign Missionary Society in order to save the Children's Day offering against the insidious attack of the Christian Standard, and I have been waiting for just such a manifesto as that contained in your editorial which I have just read. It is certainly "a time for every loyal soul to speak"—to speak in no uncertain tone for the preservation of our essential liberties.

The venomousness of the Standard's attack is only matched by its stupidity. They seem to have "Hyde Park" on the brain—though it would be well if it were only the brain that were at fault. It is a shame at this day and time in the church of the Campbells that such statements as those by the Foreign Society and yourselves should be necessary to enlighten the brotherhood and protect innocent men from insult. But they are necessary—there is the pity and shame of it. Surely the Holy Spirit of truth and justice has winged your arrow this time. May the same spirit send it home to the mark!

Richmond, Va. H. D. C. MACLACHLAN.
Seventh Street Church.

Not Surprised at Standard's Attack.

I desire to say a few words concerning the matter of Guy W. Sarvis and The Christian Standard. I am not surprised at the attack—nor time and manner of it; it is in harmony with its methods for the past decade. It is no part of its policy in such matters, it would seem, to secure the facts and furnish correct information for its readers. If it should present the facts there would be no opportunity to deceive and create prejudice. Then an opportune time for misinformation is just a few days before some important missionary offering. To raise the question just after the offering when there would be plenty of time to inform the misinformed, would be a situation very much to be deplored by the Standard.

What surprises me is that any who know the policy of this paper respecting our organized missionary interests during the past few years should be deceived by it. Its animus is so easily seen and its iniquity so gross that none should be led astray. It is certainly a time for every loyal follower of our Master to brand as traitorous conduct which is so plainly

intended to hinder the progress of the Kingdom.
F. L. MOFFETT.
Springfield, Mo.
Smith Street Church.

"Progressive" Sentiment has Rights

Previous to the reading of your editorial I had been informed of the deplorable attitude of the Standard in its last attack (latest of many) upon our Foreign Society. Personally I do not now subscribe for, nor do I read the Standard. It became a positive hindrance to my personal life. It is almost altogether negative of good and positively demoralizing. The present attack upon the Foreign Society is without excuse, and in direct conflict with the facts, which were available to the Standard. The whole matter seems to me to be almost the last straw. Our people have been patient, long-suffering. The name Standard has been a word to conjure with, but it has so far departed from the splendid progressive spirit of its founder that it is no longer worthy of the support of our people. It stands a self-appointed dictator, coercing browbeating, bullying.

If I have any criticism of our Foreign Society, it would be that they have been too ready to answer the "heresy-questions" of the Standard. Who constituted it a judge? Has its court jurisdiction? There are at least two parties—in attitude—in our great brotherhood. Has not a "progressive" who is a supporter of missions a right to representation—if he desires it,—as well as the so-called "conservative." So far I have not heard of the progressive insistence on this right. I believe this is because the progressive has too great an interest in missions and our Missionary Society to insist upon his own personal rights. Let the people rule. Let the loyal speak.

HARRY G. HILL.

Indianapolis, Ind.
Third Church.

The Standard's Destructive Criticism.

I note your timely editorial on "A Time for Loyal Souls to Speak Out," and wish to express my appreciation of it. That the Christian Standard should become a destructive critic of our great organized foreign work is sad to behold.

The present attack seems indeed, uncalled for, far-fetched and is a sad injustice to Mr. Sarvis. They certainly owe him an apology. Indeed, we feel that their representation is so forced that our brethren will note that there must be some grievance or purpose behind it. That paper's sin against the army of workers on the foreign field is great.

If they do not feel the sin and shame of their work in this matter, many of us Ohio preachers do. We look for better things from our religious journals.

Our plea for union will be a farce before the world as long as such journalism prevails among us.

Is the Standard, with its prejudices, able to judge the worthiness of our missionary candidates better than our beloved McLean, who has given his life and money as an offering to the spreading of the gospel plea to the uttermost parts of the earth? or than the sweet-spirited Corey, or than the energetic Rains, or than the executive committee who unselfishly give their labors to this work? It assumes to be able.

You are right; a crisis is here in our work right now. Great principles are at stake. It is a time for every true Christian in our ranks to show his colors. The Christian Standard has signified its intention to injure the great organized interests of the church for carrying the gospel into foreign lands. It makes it imperative then for those of us who believe in the Foreign

Society to throw into it our most vigorous support.

JOHN P. SALA.

Dayton, Ohio.
Central Church.

A Hearty "Amen!"

I have read with pleasure the editorial concerning the Standard's action toward Mr. Sarvis and the Hyde Park Church. It reads well. That something should be said there has been no doubt in my mind, and I am inclined to feel that your statement of the case and the sentiment of the whole article will meet with a hearty "Amen" from many quarters.

Allow me to express again my appreciation of the splendid poise which the Century has displayed in the last year or more in handling the most delicate problems. I am sure that this has won many friends for the paper and will accomplish much in the end. There is almost a universal recoil (so far as my knowledge extends) from the policy of the Standard among the most astute of its old supporters, and I am comforted in the opinion that there is a natural growth toward better things. My only concern is that our impatience may not disrupt and spoil what seems sure to come in time.

W. F. ROTHENBURGER.

Cleveland, Ohio.

Franklin Circle Church.

A Ringing "No!"

Your editorial, "A Time for Loyal Souls to Speak Out," is the clarion note for the hour. Long enough has the brotherhood maintained its silence while the Standard, under the pretense of protecting the faith, has thundered forth its decrees and bludgeoned those who ventured resistance. For the second time in the last five years, the Foreign Society has been obliged to defend itself against attacks from the Standard by resorting to the individual letter through the mails. The papers were silent. Leaders uttered not a word. The question began to arise in many minds, "Has the Standard terrorized the brotherhood?" Your editorial is a ringing "No,"—a stirring obligato that ought to call forth a chorus of a million Noes.

The unreasonable and trifling attack upon Guy Sarvis, one of the ablest, truest and best equipped men ever called to the foreign field, ought to unmask the Standard to all fair-minded people. Yours for liberty and loyalty.

Danville, Ill.
Fourth Church.

H. D. WILLIAMS.

A Reproach upon the Brotherhood.

I approve most heartily your defense of the Foreign Society against the attacks being made against it. I have been for a long time thoroughly out of all sympathy with the course pursued by certain ones in their utter recklessness in attacking worthy causes and men and in their chronic disposition to keep the brotherhood stirred up over false issues. Such things seem to me to be far below the true Christian standard. Such a course is producing effects in some of our churches that hinder spiritual development and must ultimately cause great reproach upon our brotherhood unless our people awake speedily to see whether such a spirit is tending.

ALBERT SCHWARTZ.

Clinton, Ill.

Injuring Disciple's Reputation.

The situation in our Zion today is indeed deplorable, and is not only doing great injury in our own ranks but is giving us an unenviable reputation among other religious bodies.

I have, all my life, believed in contending for "the faith once for all delivered to the saints," but I am unable to see the necessity of making war on good brethren in order to do it.

If we are to move forward and accomplish our mission in the world we must all line up for constructive work both at home and abroad and frown upon all reactionary or disintegrating influences among us.

But let us do all things in love and be much in prayer.
S. S. JONES.
Danville, Ill., Third Church.

The Policy of Disintegration.

Your able diagnosis of the Christian Standard's policy of disintegration and would-be-domination of the brotherhood, should meet with a hearty response from every right thinking man among us. We have been silent too long, hoping against hope that the editor would see the folly of his course and repent. The reversion of that once great paper to anti-ism, its attempts by independent missions, and its crusades in favor of disintegration policies of any sort that would injure the work of the Foreign Society, form one of the most lamentable and humiliating chapters in our history. I am sure that our brethren need only to be shown what is the animus of its hatred, and they will speak out in no uncertain manner.

Richmond, Ky. E. B. BARNES.

Brotherhood Will Not Be Misled.

The Century just came to my desk and I must write you a line to tell you how much I appreciate your editorial "A Time for Loyal Souls to Speak Out." It is the best thing that has come to my notice in years. For once I wish we had an authoritative body to rebuke in a manner in keeping with the continued assaults of the Christian Standard. I cannot believe that our large-hearted brotherhood will let itself be misled by such pigmy mindedness as has been exhibited in the last year from the above source. As you say, the shame of it is that the Foreign Society felt itself compelled to speak out to save itself in the Children's Day offering. Our offering was considerably more than ever before. Keep it up.

Niantic, Ill. ROBT. E. HENRY,
Sec'y. Sixth District.

Sarvis at the Worst is not so Bad as Standard's Attack.

I have carefully read your editorial, "A Time for Loyal Souls to Speak Out." During my fourteen years of ministry I have steadily refused to enter into any of the current theological controversies for two reasons, at least; first, because they seldom partake of the Spirit of Christ; and second, I have been too busy trying to strengthen the forces of righteousness and not weaken them by further division. As you say, however, this fight on our Foreign Society is not theological, but it is a "moral iniquity." I am certain that every true disciple of Christ has watched these recurring assaults on our Foreign Society with increasing sorrow and indignation. These assaults are not only a sin against our society, causing it to spend money and energy uselessly, but they are a sin against the churches of Christ in America, wasting their money and dividing their forces, and they are also a sin against the missionary and against the unsaved heathen.

I know absolutely nothing about Mr. Sarvis' theological views excepting what he has set forth in the letter sent out by our Foreign Society. But granting for the sake of argument, that all the charges made against him are true, though he denies them in full, does any sane man think for a moment that this one teacher in a university in China could do the smallest fraction of the injury to the cause of Christ, as this fight on the Foreign Society?

It seems to me that the time is long past when a private concern that is run wholly for private gain can bulldoze a million of Christ's freemen. Are there not enough men who love Christ sufficiently to say that this

iniquity must cease? Are we never growing big enough to put Christ above the subscription of a privately owned paper, or some sectarian view of the gospel?

We not only ought to encourage our missionaries to lead in union work on their fields, but we ought to recall them if they do not. The conversion of the heathen world is stupendous enough without adding another sect to divide the forces.

Eureka, Ill.

DAVID H. SHIELDS.

Time to Protest.

I have just read your editorial on the relation of The Christian Standard to the Foreign Missionary Society.

I hasten to commend you for the frankness and boldness with which you state the issue.

The encouraging fact in connection with this matter is that the number is legion of those who share these views with you and who have become wise to the Standard's persistent 'ambush attacks on our missionary interests. It is pathetic to see it exploit the brotherhood in the interests of its counting room under the role of saving the "plea."

I wonder if the time has not come for our discerning brethren to be bold and courageous enough to lift their voice and pen in protest.

We express the same convictions privately. Have we a dictatorship so entrenched that freedom of speech is synonymous with excommunication?

Do we boast of liberty and through a decade wringe before public expression on these great and vital matters that involve the essence of our religious existence?

I think A. McLean's exposure of the Standard on the eve of the Norfolk Convention the work of a consecrated hero, who had suffered long and was kind. Silence is often golden, but practiced when such interests are at stake as our missionary enterprises may be the part of a weakling and a sycophant. I commend you for the editorial.

First Church, St. Paul, Minn.

A. D. HARMON.

"Who Made Thee a Prince and Judge?"

I have read the editorial concerning The Christian Standard and the Foreign Society, and while I deeply regret any religious controversies, I think your editorial timely and I am at least in accord with its spirit. Without doubt you have correctly presented the animus of The Standard, though its frequent interdictions have never affected me, as I knew there must be sinister and not devout motives actuating such utterances.

It were far better if our religious journals could devote larger space to that which builds faith, cements fellowship, unifies forces, and less to censorious criticisms. I have oft felt like saying to The Standard, "Who made thee a prince and a judge over us?"

A. W. KOKENDOFFER.

Sedalia, Mo.

A Sinister Spectacle.

The Century's bold championship in behalf of deliverance from ecclesiastical despotism in the present situation is timely and heartening. That the diagnosis of the case is quite accurate, to my mind, does not admit of doubt. The signs of the times are written so large that even the wayfaring man may read the glaring letters upon our religious sky-line.

The question is, shall we longer permit a commercialized publishing house to exploit our brotherhood, browbeat our ministry into blind conformity, sow abroad the seeds of strife and suspicion, despoil our missionary boards of the treasures of the people's loyalty, and annul the whole purpose of our separate existence?

Why we should be compelled to allow anyone to wreak vengeance upon the whole scheme of world evangelization simply be-

cause they choose to regard the brotherhood's chosen agents as enemies of their house, does not appear.

As one who has been intimately connected with our Foreign Society, I rise to declare my devotion to its representatives whom I know to love and honor. I only regret that the tenor of our entire brotherhood upon which they rely for support has not encouraged them to permit our missionaries to enter more completely into the practice of our ideal of unity.

The spectacle is a very sinister one. That we should have to acknowledge the flamboyant presence of despotism and strife within our own ranks simultaneously with our plea for religious liberty and unity among the "torn and rent divisions of Christendom," is a moral anomaly. Let the call shiver through the brotherhood until we shall have vouchsafed to us the freedom to preach and also practice the truth, not as conceived for us by some religious dictator, but rather as it springs forth in our own hearts, with "none to molest or make afraid."

C. C. WILSON.

Milwaukee, Wis., First Church.

Known By Its Fruits.

The Foreign Society is known by its fruits. It merits the confidence of every missionary man among us.

The practical problems of the mission field can be best settled by the missionaries. Men who give their lives to such a cause can be trusted with matters of both principle and policy.

To yield to the demands being made upon the Foreign Board would be to sell our birthright. We have ever pleaded "in faith unity, in opinions liberty."

To every one who knows Guy W. Sarvis his positive word is an end of controversy. Hearsay and the interpretation of someone else as to his opinions will shake the confidence of no one who knows his sterling honesty, his devotion to his Lord and the manner in which his life is given to Christly service. He is of one mind with our missionaries in China. Anything that would prevent his going to China with his rich abilities and consecrated enthusiasm would in consistency demand the recall of every missionary representing us there.

A. W. TAYLOR.

University of Missouri, Columbia, Mo.

Diagnosis is Correct.

I have read with interest and deep concern your editorial, "A Time for Loyal Souls to Speak Out," and heartily endorse that part of it which deplores the attempt being made to destroy the Foreign Christian Missionary Society. For from all appearances your diagnosis is correct. That was the conclusion I had arrived at before reading your editorial. We all recognize the right of any of our religious journals to criticize the work of any of our national organizations—that is part of our freedom. But if any of them are to be destroyed, that is for the Brotherhood to decide in convention assembled.

O. W. LAWRENCE.

Central Church, Decatur, Ill.

Hoping for a New Day.

I deplore deeply the spirit that is back of these continued attacks on our foreign work. I can not, in the light of the time of their renewals, and the knowledge of personal jealousy, and personal revenge, in the hearts of some, believe there is any sincere desire to serve the truth. I am anxious to see a new day of clean, calm, truth-seeking religious journalism manifest everywhere. We need the various types of view. I try to read all. But the appeal to narrow prejudice and the attack upon character on garbled facts is unclean, passionate and demoralizing.

Emporia, Kan.

O. L. SMITH.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXVI. Nahum and the Fall of Nineveh

June 25. Text For Special Study. Nahum 2:1-13.

QUESTIONS.

1. With what nations did Israel come into contact during the period we have been studying?
2. What was the territory and capital of Assyria?
3. What instances does the Old Testament record of Assyrian operations in Palestine?
4. What was the character of the Assyrians in their military conduct and their treatment of their enemies?
5. What was the feeling among the people of Israel and Judah toward Assyria?
6. What book of prophecy besides Nahum refers to the hatred in which Nineveh was held by the people of Palestine?
7. What is known of Nahum, the writer of this book?
8. What relation does chapter 1 sustain to the remainder of the book?
9. What is supposed to be its date as compared with the other two chapters?
10. What is its theme?
11. What situation is pictured in chapter 2?
12. In what terms is the overthrow of Nineveh recorded?
13. What kind of animals are referred to as like the people of Nineveh?
15. Was it assumed by the writer that such would be the fate of any city that disregarded the divine will?
14. Who brought this ruin upon the city of Nineveh?

1. JUDAH AND ASSYRIA.

The entire history of the Hebrew people might well be written in terms of its relations to contemporary peoples. Those relations usually amounted to such military vassalage as kept the men of Israel in some kind of subjection to their stronger neighbors. At first it was Egypt that was in control; then in the days of the advancing monarchy, it was the Philistines who raided their borders and collected tribute. Later still, Syria was the troublesome factor in Israel's politics. But by the middle of the eighth century B. C. Assyria had begun to assert its power in the west, and continued for a century and a half to be the practical master of the western coastland. The inscriptions which refer to Hebrew history assure us of the tribute that was paid from time to time by Hebrew kings to their Assyrian invaders for the purpose of purchasing their friendship or averting disaster. Jehu seems to have secured his title to the throne of the Northern Kingdom by

payment of tribute to Shalmanezar II in 842 B. C. Menahem sent a large present to the capital of Assyria to uphold his tottering power. Shalmanezar IV, angered at the rebellion of Hoshea, besieged Samaria in 624 B. C. and the city fell in the first year of Sargon 621 B. C.

The ravages of Tiglath-pileser in Palestine brought terror to both Syria and Israel.

In 732 Damascus was overcome and ten years later, as already noted, Samaria fell. Another decade saw Tiglath-pileser the master of Philistia on the southwest coast, and in 601 B. C. Sennacherib was knocking insistently at the gates of Jerusalem. The merciless character of Assyrian warfare kept the weaker nations in constant terror and indignation. The military methods of the Assyrians were inhuman. Their commanders gloried in the cruelty with which they treated subject nations. Nineveh, the proud capital of this Assyrian empire, was the object of the particular hatred and detestation of the peoples who had suffered so wantonly at its hands. It was not strange that Judah should share in this animosity and rejoice in every sign of the approaching downfall of the great tyrant. Nothing could give greater satisfaction to the people who had suffered so much at the hands of this conqueror than the news that his capital was about to fall. Even centuries later the memory of Judah's hatred of Nineveh had not died out when the author of the book of Jonah made it the background of his urgent message to his countrymen.

2. DIVINE JUDGMENTS.

Somewhere during the dark reign of Manasseh or the times of reform that followed under Josiah, a prophet in Judah, conscious of the movements in world politics that were bringing Assyria to its end, lifted up his voice in a message of triumph and exultation over the approaching tragedy. This prophet was Nahum the Elkoshite.

Of this man nothing is known save what the book declares. Probably Elkosh was a town in Judah. It has been supposed that it lay somewhere on the road from Jerusalem to Gaza. The substance of his message is contained in chapters 2 and 3. Chapter 1 appears to be a psalm celebrating the judgment of God upon his enemies. It is much mutilated in its present form, but bears traces of having been originally an acrostic. This fact, together with its lack

of direct reference to the Assyrian situation, has led to the belief that it was added at a later day to the original prophecy of Nahum, and that it performs the service of a poetical preface to his work.

After the double title, "The Burden of Nineveh. The Book of the Visions of Nahum the Elkoshite," the poem proceeds with the picture of God as an avenger of wrath, visiting punishment upon his enemies, and using the forces of nature as the instruments of his will. Nature withers before his angry approach. The mountains quake, the hills melt, and the earth is in convulsions. No one can stand before his anger.

But on the other hand he is a stronghold and a refuge for those who put their trust in him. "It is useless for the enemies of his people to imagine success. Whatever enemy rises up against God and his chosen people is certain to be overthrown. But more than this, he will have mercy upon the afflicted of his people, and the yoke of oppression shall be broken from their necks. The enemy of God is to be destroyed and cast into the pit. Joyous tidings are going forth throughout the land of Judah because of the destruction of the oppressor."

3. THE IMPENDING FALL OF NINEVEH. (Ch. 2.)

With the beginning of chapter 2 the real message of Nahum opens. The date at which he uttered this message cannot be known with certainty. But there are two very definite points between which it must fall. The first is the capture of Thebes, the capital of Egypt, the "No-amon" of 3:8. Thebes was taken by Assurbanipal in 663 B. C. The other event is the fall of Nineveh itself which occurred in 606 B. C. Since Nahum refers to the first of these events as past and the second as approaching, it is clear that his prophecy falls between the two dates, 663 and 606 B. C. Closer than this it is impossible to come with accuracy, though perhaps 645 B. C. would be a fair conjecture. That would place the prophecy in the last days of Manasseh's reign.

The scene is vividly set forth in chapter 2. The city of Nineveh is surrounded by its enemies, the Medes and Babylonians who brought it to desolation. The prophet foresees the final struggle of the mighty city. All the preparations for battle are noted. The streets are full of the war chariots and companies of soldiers hurrying hither and thither. The soldiers are summoned from their quarters. The assault against the walls is urged. The engines of destruction are hurried to the attack. The waters of the river are diverted from their channel, and the enemies rush in through the river

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

gates. The mighty lady, perhaps the queen, and perhaps the personification of the city itself, is carried away, and her maidens shriek in terror at the catastrophe.

Nineveh the great, famous from of old, has no protectors left. In vain her defenders are bidden to stand. The enemy rushes in to seize upon the countless spoil. Her strength is exhausted and in anguish she sinks into despair and ruin. The famous capital that was the stronghold of a lion-like race has passed away. No one could have dreamed that such a fate would overcome so mighty a city. But Jehovah of hosts was her enemy, and she can but perish in his wrath.

4. THE SIN OF NINEVEH.

The second section of the prophecy proper is found in chapter 3, and considers more carefully the causes that brought Nineveh to her ruin. What a terrible confusion is that which is now witnessed in the struggle of her final overthrow. The bodies lie in heaps on all the streets. This is only the fitting retribution for the idolatries and immoralities of which Nineveh has been guilty. The nations that were compelled to bow before her shall now see with astonishment the shame of her undoing. In the violence of her overthrow she shall be as much of an astonishment as she was in the splendor of her power.

But there may be skeptics who say that such an overthrow can never come to so mighty a city. Yet they would have said the same thing of Thebes, the great capital of Egypt, whose fall still echoed in the thought of the world. What city was more wonderfully safeguarded? The Nile was her protection and her sustenance. Ethiopia and Egypt acknowledged her sway. The Lybians and giant races of Africa were her defenders; yet she was utterly overthrown and her people taken into captivity. Even so shall Nineveh perish, or be compelled to seek for shelter in the day of disaster.

The decline of the Assyrian empire had been gradual but inevitable. Her people trusted too much in her great name and were weakened by luxury and vice. When at last the moment of trouble came she had no strength to resist. Her merchandise was in all the world, but her soldiers were incapable of affording her protection. Her leaders were self-indulgent and worthless, and the final test of her strength found her weak and impotent. Such was the analysis given by Nahum the prophet regarding the causes which led to the destruction of the great city.

5. THE MESSAGE OF NAHUM.

It will be seen from a careful reading of this little volume of prophecy that the seer is thinking but little of his own people, save as he shares their patriotic hope that their great oppressor may soon fall. There is in his message nothing of that effort which Amos had made to awaken his own people to a sense of their peril by the vision of divine judgments upon neighboring offenders. Perhaps the faithful in Judah needed the encouragement of such a prophecy as this in the long days of darkness through which they were passing. Perhaps the prophet thought it sufficient to assure his countrymen of a better time to come, leaving their instruction in righteousness to other messengers.

In the first chapter which contains the poem, there is strong emphasis laid upon the justice and majesty of Jehovah, the God of Judah, and this is perhaps the strongest of the elements of instruction in the book.

How completely the words of Nahum were fulfilled we know from the records of history. In 606 B. C. the combined forces that

had been growing restive under the heavy hand of Assyria were led on by the Babylonians to the siege of Nineveh. The city was taken and destroyed. Its vast extent became a ruin, where our own generation of archaeologists has worked with such wonderful results. So complete was the ruin of Nineveh that, when centuries later, the ten thousand Greeks whose story was written by Xenophon in the *Anabasis* were on the way past the site, they took the mounds of that deserted metropolis for the ruins of ancient Median cities. Thus the words of Nahum had more than come true.

FOLLOWING STUDIES:

Sec. XXVII. will deal with "Habbakuk and the Rise of Babylon" and will be followed by "Zephaniah and the Day of the Lord."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS:

1. The evidence regarding the writer and the date of the prophecy of Nahum.
2. The closing day of the Assyrian empire.

3. The siege and fall of Nineveh.
4. The correctness of the picture of Nineveh presented by the prophet Nahum.
5. The influence of Nineveh's fall upon subject nations.
6. The religious value of the prophecy of Nahum.

LITERATURE.

A. B. Davidson, *Nahum* (Cambridge Bible); G. A. Smith, *The Twelve Prophets*, vol. II; Farrar, *The Minor Prophets* (Men of the Bible Series); Kirkpatrick, *The Doctrine of the Prophets*.

16. Of what sins had Nineveh been particularly guilty?
17. How did the prophet undertake to convince those who were doubtful whether so strong a city could fall?
18. What event in Egyptian history had transpired shortly before?
19. Does Nahum seem to have been concerned with the moral education of Judah?
20. How was the prophecy of Nahum strikingly fulfilled?

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic June 25th. A Missionary Journey Around the World.—VI. Missions in China. 2 Cor. 11:21-28.

As we turn to a study of missions in China we will miss much of the significance of that work if we try to estimate it in terms of dollars spent and converts made. Christianity is a spirit and refuses to be compassed by figures. To study it then as a spirit which is moving upon that wonderful people, is to get a much more adequate appreciation of what it is doing.

A Chinese Christian, writing on China's needs contrasts what he calls Confucian civilization. He says, "the former rests satisfied if the self is subdued from doing evil, but the latter will not feel satisfied until that self has been so subdued that it may be directed to do some positive good." After enumerating the reforms which are now in process in China, the marvelous crusade against opium, the energetic suppression of foot-binding, the unequivocal abolishment of the time-honored educational system, etc., as the results of the Christian spirit at work there, he concludes, "a new spirit has set to work and a greater doctrine has come to be applied."

Says another observer of the work of Christian Missions in China, "The Chinese have the efficiency of mission schools, mission hospitals, and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals, and the basis of their practice of medicine."

Very much then in China, as in Japan and Korea, old institutions, forms, and customs are regarded as inadequate and are being laid aside. The important thing now is what shall take their places? They must, they will, have something. Will they be institutions fashioned by Christian ideals and principles, or will it be a piecing together of various forms of heathenism? The golden opportunity which confronts those interested in Christian Missions is apparent to all who know conditions. This is again a formative period in China, and we can do at a single stroke now what would require many strokes later on. This is what gives appropriateness to Mr. Mott's latest book, *The Decisive Hour in Missions*.

China's population is estimated at 400,000,000, but she has less than 200,000 church communicants. Some time ago she had 15,000 students in Japan and only six of them were Christians and two of these were

Y. M. C. A. secretaries, who were sent out by the association. This is a fair proportion of Christians among the students today. The challenge is, therefore, to us Endeavorers to multiply our strength over there—for some of us to go in person to that land and spend our lives for that people as Jesus spent his life for us, for others to spend our lives here, but giving of its fruits to that same unselfish end.

The Present Pope's Family

Pope Pius X is reported as much amused by long continued appeals that he create his relatives counts and marchionesses, and otherwise elevate them from present humble walks in life. These appeals come in no instance from these relatives, but from ambitious persons who desire the Pope to have noble kinsfolk. The Pope's brother is postmaster in a provincial village. He has been to Rome twice to call at the Vatican, and the Pope always refers to him as the "Post Master General." One sister is married, and her husband keeps a small inn at Riese. Here she assists in ways landlord's wives of the better grade usually do. The Pope's two other sisters, untitled and unassuming, dwell in modest apartments in Rome, quite near to the Vatican. Neither of them has taken any part whatever in affairs of church, state or society since going from Venice to Rome. Pope Pius himself conforms to custom while in the pontifical apartments of the Vatican, but when he takes the elevator—he caused the first elevator to be put into the Vatican—to his private apartments immediately above the pontifical ones, where he lives with two secretaries for companions, he is much as when, years ago, he was parish priest in Treviso.

That Which is Lost

I think no garden's sweeter
Than its sweetest flower;
I think no life is kinder
Than its kindest hour.
But all the flowering sweetness.
Lieth not in one,
Nor all a lifetime's kindness
In the great thing done.

—Youth's Companion.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

First Church, Cairo, was preparing to dedicate its new building last Sunday.

J. E. Stout is holding a short meeting with the Red Brush congregation, located three miles north of Louisville.

At West Salem, G. W. Ford is pastor. The congregation here is anticipating the erection of a new building in the near future.

On May 21 there were five additions to Centralia Church, with nearly six hundred in the Sunday-school.

Wright Spurlin is to become pastor, for one-fourth time, of the church at Pittsburg, in Fayette county.

J. H. Gilliland, Bloomington, is supplying the pulpit at Normal since the termination of the pastorate of William G. McColley.

J. D. Williams secured an offering of one hundred twenty-five dollars from Table Grove Church in the interest of district work.

R. W. Tate, who is pastor of Pontiac Church, delivered the memorial sermon at Rooks Creek, and the decoration day address at Latona.

Effingham Church will have for its pastor during the summer months, Joe L. Fisher, a student of Kimberlin Heights College in Tennessee.

The church at Chapin has invited A. E. Underwood to continue his pastorate, and will increase his salary. Mr. Underwood is available for a meeting during the latter part of June and the first week in July.

J. A. Clemens of Casey, was honored with a call to return to his former pastorate at Toledo, to deliver the baccalaureate sermon for the High School. He also conducted the memorial services in his home city.

The Shelbyville pastor, R. H. Robertson, was invited to deliver the baccalaureate sermon to the High School graduates, and the memorial sermon to the old soldiers. There

have been a number of additions to this church in recent weeks.

The church at Kilbourne is erecting a new edifice expected to be dedicated about August 1. Their pastor, E. P. Gish, a student of Eureka College, is to spend his vacation in Iowa, where he is assisting in chautauqua work. He preached his farewell sermon at Kilbourne the last Sunday in May.

Paul M. Mundy, pastor of Erie Church, is assisting other pastors of the town in an effort to secure five thousand dollars for a Y. M. C. A. In the church of which Mr. Mundy is pastor, a Boy Scout band has been organized, which promises well for the boys of the community.

At the celebration of the first anniversary of the dedication of the new building at Shirley, Professor Silas Jones, Mrs. A. I. Zeller, and Secretary J. Fred Jones, were the principal speakers. F. L. Starbuck, who is pastor of this church, while receiving his education at Eureka, is succeeding in accomplishing very creditable work.

More than three hundred Sunday-school scholars of the Christian Church, Watseka, formed in line and marched to the hall of the Grand Army Corps, from whence they escorted the old soldiers to the church on memorial day. Each Sunday-school scholar bore in his hand a small flag. The minister, Ellmore Sinclair, delivered the sermon to the old soldiers.

G. W. Morton, of Beardstown Church, headed a company of one hundred people from his home town to the State Sunday-school Convention at Quincy to secure the convention for Beardstown in 1913. Their enthusiasm at the convention created a very favorable impression. It is not reported whether they succeeded in securing the convention.

The men of First Church, Springfield, encouraged by the success of the young ladies during the month of May, have assumed responsibility for the Sunday evening services

during June. A special program committee was appointed to make detailed arrangements for the services. The pastor's subject for the first evening was "The Christian Man in the Community."

The Christian Endeavor Society at Cairo, Second Church, recently listened to a thrilling address, and full of pathos, from a young man under sentence to serve ninety-nine years in the penitentiary at Chester. The story of his earlier life and the pitfalls into which he fell made a very deep impression on the large company of young people who were present to listen to his story.

An invitation has been received at the Century office to attend the wedding of Miss Mary Frances Gilliland and George Edward Brammer. The wedding will be solemnized June 21st at Centennial Church, Bloomington, where Miss Gilliland's father, J. H. Gilliland, served until recently as pastor. They will be at home in Des Moines, Iowa. The Christian Century extends cordial congratulations.

The offering for missions and benevolence at First Church, Bloomington, amounts to almost one thousand dollars. This church, of which Edgar D. Jones is pastor, has a Woman's Missionary Society, which raises six hundred dollars annually, in addition to this amount, for the support of a missionary in Porto Rico. Mr. Jones delivered the baccalaureate sermon for Butler College, Indianapolis, last Sunday, and his pulpit was supplied by Charles H. Winders of Downey Avenue Church, Indianapolis.

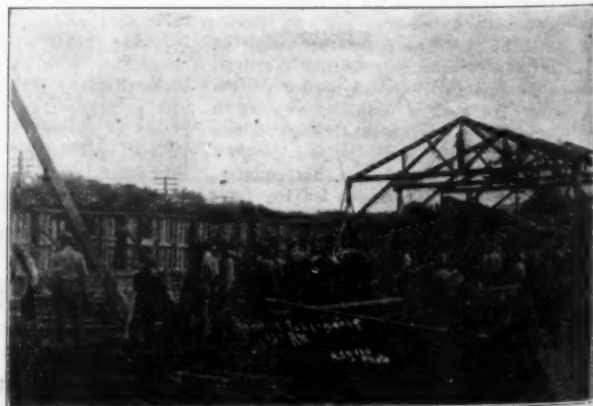
The women of Lawrenceville Church are unusually active in advancing the interests of the congregation. Recently they purchased a new individual communion set, and now one of the young women's classes in the Sunday-school is initiating a movement to secure a pipe organ. This congregation is a Living Link in the Foreign Society, supporting Mrs. F. E. Hagin in Japan. B. F. Cato, the pastor, delivered the baccalaureate sermon to the High School graduates the last Sunday in May.

The baccalaureate sermon for Eureka College was delivered June 11 by H. D. Clark, of Mt. Sterling, Kentucky. Mr. Clark is a graduate of Eureka College of the year '61. The commencement address will be delivered this week by Charles S. Medbury of University Church, Des Moines. Eureka College has had one of its most prosperous years, and with the successful completion of its endowment campaign, will be equipped for the most aggressive and highest standard of work in its history. Every friend of this school must feel a profound interest in the successful issue of the present movement for its more adequate financial equipment.

THE SCOVILLE EVANGELISTIC MEETING AT GALESBURG IS BEING CONDUCTED



The Tabernacle at 9 a. m.



At 11 a. m.

Normal Church is contemplating the erection of a splendid new church building, well located and designed to meet the needs of the congregation in this city. Negotiations are under way for the purchase of a fine piece of property, and plans for the structure are being drawn up.

The funeral of Jacob F. Burgman was held May 24 at Bloomington, where he had lived for many years, and where he died. Mr. Burgman was for more than fifty years an elder of First Church, and also served as janitor. He was a noble man; known and loved by all who were in any extensive way acquainted with the Church of the Disciples in Bloomington.

Gibson City, where L. O. Lehman preaches, follows the "omnibus" plan in receiving its missionary offerings. Pledges are received the first Sunday in June, payable September first. Of this offering thirty per cent goes to foreign missions, fifteen per cent to home and state missions, eight per cent each to Church Extension, Eureka College, benevolence and Ministerial Relief, and eight per cent is retained as a reserve fund. Last year the congregation raised seven hundred and fifty dollars. Following the two union services on Sunday evening with the United Brethren Church, this congregation is now in a co-operative series with the Presbyterian congregation. This is the result of the congregation's desire to practice co-operation as well as the result of limitations thrown upon them by the building enterprise now on hand—a suggestion of the value our limitations may very frequently be to us.

News Editorials

Turning the Searchlight on Vice.

John R. Golden of West Side Church, Springfield, headed a committee of citizens who waited on the mayor and commissioners of the city to solicit official appointment of a Vice Commission, to do for Springfield a service similar to that done by the Vice Commission of Chicago. Immediate action by the commissioners was not expected, or sought. Whether the commission will be appointed or not, remains to be seen, but there is a wholesome sign in the effort to secure it. It reveals a desire for scientific investigation of conditions as a foundation for attacking great social problems. One of the greatest blunders, often made, is in well-intentioned but misdirected efforts against municipal and social evils. Sporadic and indiscriminate attacks are not conducive to elimination or reduction of the evils of our cities. These attacks are apt to accustom people's ears to hearing the tale without surprise, and oft repeated appeal.

without action, dulls resolution and induces apathy. A united, broad study of the problem, with men of scientific training or temper in the lead, will discover the facts in such specific way and in so comprehensive form as will demand attention and encourage action in even the formally indifferent. There is extra reason for optimism regarding the suppression of vice to be found in the intelligent and masterful way our reformers are approaching the task. We are beginning to turn the search-light on our plague districts, while before there has been considerable use of the magnifying glass on small sections.

Illinois' Educational Responsibility

Eureka College is celebrating its commencement this week. Strong young men and women are receiving their diplomas certifying to their mental equipment for large responsibility and conscientious service. Eureka College is a great school. It is not great because of massive buildings, or large endowment, or for a great multitude of matriculates. It has none of these. The buildings are modest, its endowment is slender, and the enrollment is meager compared with many of the so-called great colleges and universities of the country. It is not even great because of champion athletic teams. In athletics, many schools, even in Illinois, are her superior. Eureka College is a great school because it equips young men and women for satisfactory service in life. Her graduates appear to know the meaning of life. They have secured a view-point which enables self-poise and such adjustment to life's conditions and problems as distinguishes them for their efficiency. They bear faithfully a citizen's part. Her ministers are men of character and message. On the foreign field her missionaries take high rank among the most expert and capable of those commissioned to the most difficult task of modern times.

The foregoing requires no proof. Throughout Illinois, and wherever her graduates are known, these facts are accepted. No institution produces better citizens and more self-sacrificing public servants proportionately than does this college. The brotherhood of Disciples, and especially the Disciples of Illinois, may well congratulate themselves on an institution such as Eureka College. For three years a campaign has been waged to raise one hundred twenty-five thousand dollars additional endowment. So far, only a little more than one hundred thousand dollars has been secured, and there yet remain approximately fifteen thousand dollars to be received before the pledges already made shall become in force. Several facts stand out clearly.

First.—The agents of the college have

worked assiduously and faithfully. They have traveled thousands of miles by rail, by horse and by foot. Their appeal has been tactfully made to many cities and in the country, and that plea has been an exalted and correct one. They have a true educational ideal, and, knowing the value of Christian education, have not shunned to declare this knowledge in public and private. No college of the Disciples ever had a more masterful and more balanced claim made for its endowment than Mr. Peters and his co-laborers have made for Eureka.

Second.—The object is a conservative one. That Eureka College should ask for one hundred twenty-five thousand dollars more endowment, if criticisable at all, is to be criticised because of its being too modest an appeal for an institution so useful and progressive as this college has become. From the needs of the school, from the ability of the state, and in view of what is being done outside, there can no question arise as to the justice of all that is being sought by the institution.

Third.—The campaign cannot fail and the brotherhood be unaffected thereby. The interests of the brotherhood of Illinois attach more to the college at Eureka than any have yet dreamed. Our preachers are created here; the educated leaders in our churches are trained in this school; the missionaries sent out from our Illinois churches, who represent us on the foreign field, are the products of this college; that which keeps alive within our state a keen sense of the necessity for Christian education is the school at Eureka, for which school the Disciples of Illinois are responsible.

The kind of college which we create at Eureka will have a very considerable reflex action upon our religious and educational ideals. It will be hard for us to make out of this school an insignificant institution and at the same time become anything else than that kind of a brotherhood in this state. It would seem as if Illinois Disciples were willing to see Eureka suffer. So much energy has been expended and three years of time, and yet, the money is not in hand nor the subscriptions which the college must have for just a decent maintenance. Only about two and a half months remain before the effort will have failed, if the money is not raised. Pledges for the entire one hundred twenty-five thousand dollars must be in hand by September first, to insure the payment of what has been already subscribed. All the subscriptions have been made conditional on the entire amount being secured. The Christian Century does not believe the brotherhood of this state will be so short-sighted and so lacking in educational enterprise as to let this campaign, now so well advanced, come to an unsuccessful issue.

IN A TABERNACLE BUILT IN ONE DAY BY MEMBERS OF THE CHURCH



At 1 p. m.



At 3 p. m.

Secretary's Letter.

DeForrest Mullins has closed his work at Mechanicsburg and is now open for a new location. Address him Springfield, R. D. 4. Brother Mullins is a good young man and ought to be called at once.

The field secretary ordained A. H. Wilson to the ministry at Wapella, May 30th. Brethren Schwartz, Davis, Robertson, Barnett and the Methodist Episcopal minister were present and participated. Brother Wilson did a good work at Wapella for two years and is now on his way back to Australia, his native country, having accepted a field there.

John W. Auger supports five boys in college and a foreign missionary besides.

The fifth district convention at Litchfield showed the best work of any district this year, but there was the smallest attendance. The work, however, is the main thing. The former members of the board were re-elected, and E. H. Kinney and J. W. Auger were added to the board.

The field secretary dedicates the new building at Concord on the 11th, and the church at Mill Shoals on the 25th.

The First Church, Springfield, F. W. Burnham, is linking with us again this year in supporting the Stuart Street Church, H. H. Jenner, minister.

John Huston, W. M. Groves and C. E. Bolin are in the House of Representatives and their brethren are proud of their record. Senator Robert Jones, of Flora, is another of our good men and he is the author of the bill that is now a law prohibiting the carrying of drinking men on trains. It also prohibits drinking on trains. If the Legislature were made up of their kind nothing but good could happen.

The statistical reports are coming in lively. Keep them coming till every church in Illinois is reported correctly. Attend to it at once, please. Remember we want every report in by the 15th if possible.

The state convention program is about ready for the printer and it will be in type before long. The committee is preparing a great feast of rich things for the throngs that will be in Danville, Sept. 4-7.

The fourth district convention was held in Minonk, the 6th, 7th and 8th.

The first district convention will be held the 14th, 15th, and 16th, at Lanark.

Our missionary year closes August 1st, little more than six weeks hence. Many churches have done nothing so far for state missions. The time is short, brethren, and we need your co-operation. Take an offering soon as possible and send it to our treasurer. It may not be a large amount, but it will help our work and put your church in the list of supporters, and entitle you to delegate representation at the convention.

J. W. Hiatt, of St. Augustine, writes that he will look after the state offering in a very short time. They went away beyond their apportionment on Children's Day.

The hard pull of keeping up the local work and audiences is just now beginning to be felt as the hot weather comes upon us. This is true in country and city alike. A special effort should be made by every member to attend the services regularly and keep up the interest. It is difficult to keep up the local finances, and bills and salaries run behind. Let every one be faithful to the church and work hard to keep the interest up strong through the summer; then it will not be so hard to start the fall and winter campaign to booming.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y-Treas.
Bloomington, Ill.

Church Life

—We gladly call attention of our readers to the itinerary of the Union Pacific train to Portland, of which O. F. Jordan, of Chicago, is in command. The train leaves the Chicago and North-Western station at Chicago, Tuesday, June 27, at 10:45 p. m., and runs to Omaha, via the North-Western Line. From Omaha to Denver via Union Pacific. A stopover at Denver and Colorado Springs for sightseeing. Arrives at Salt Lake City July 1 where a stop is made. Arrives at Portland Monday, July 3, at 8 p. m. the evening before the convention opens.

G. W. Burch, for the past three years pastor at Fairfield, Ia., resigned there recently.

John A. Jackson has resigned his pastorate at Sheldon, Ill., to accept a call to Owenton, Kentucky.

The annual convention of the sixth district of Kansas, held recently at Marysville, was largely attended, and a good program was given.

A new church was dedicated recently at Rosalia, Wash. J. F. Rice, the pastor there, was assisted in the services by C. F. Stevens, pastor of Central Church, Spokane, Wash.

M. H. Garrard, pastor at Grand Rapids, Mich., read a paper on "Modernism" before the recent meeting of the Michigan state convention held at Traverse City.

A. V. Hart, who has had charge of the church at Oro Del, Ia., for the past year, while attending Drake University, has returned to his old home in England.

The church at San Bernardino, Cal., captured the flag offered to the congregation sending the largest delegation to the district Sunday-school convention recently.

On the day of the baccalaureate services at Eureka College the communion was observed in the evening instead of the morning.

H. L. Willett delivered the commencement address at Christian University, Canton, Mo., last Thursday. Dr. L. W. McCreary, of St. Louis, preached the baccalaureate sermon the Sunday before.

The Minnesota state convention is being held this week at Austin. Prominent names on the program beside the national missionary leaders are Chancellor Oeschger of Cotner University, H. S. Connelly of Minneapolis, and W. R. Warren of St. Louis.

ADDITIONAL ILLINOIS NOTES.

W. F. Turner, pastor of Central Church, Peoria, was recently elected president of the Peoria Ministerial Association.

Eighth District convention will be held in West Frankfort, June 27-29. J. E. Pritchett of Metropolis is president. A good program is announced.

Among the speakers at the annual meeting of the Tazewell County Sunday-school Association held at Delavan, June 13 and 14, were O. C. Bolman of Pekin and J. W. Street of Mackinaw.

The celebration of the sixtieth anniversary of the founding of the church at Table Grove was observed June 11. J. H. Garrison delivered addresses at the morning and evening services and the afternoon session was occupied by addresses from visiting pastors, former pastors and members.

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T. S. Tinsley has been conducting Sunday-school institutes in Kentucky with the work outlined under the two headings: The Physiology of the Church, and The Psychology of Religion. This is a suggestive discrimination.

Dedicatory services were held on the evening of June 30, in the new building at Beloit, Wis., which had been completely erected on that day. Frank L. Van Voorhis was present and gave an address.

At Drake University commencement this week a feature will be the recognition of the thirty years' service of Professor Bruce E. Shepperd, who is just now retiring from the chair of philosophy.

P. D. McCallum, who has been pastor at Viroqua, Wis., since October, 1908, has resigned his pastorate there to return to his home in Australia. Mr. McCallum came to America a number of years ago in order to complete his education here.

The feature of Cotner University commencement last week was the installation of William Oeschger as chancellor of the university. George B. Van Arsdall of Central Church, Denver, delivered the commencement address.

Harry G. Hill, pastor of Third Church, Indianapolis, Ind., has been elected president of the Indianapolis Ministerial Association, which represents over thirty evangelical denominations and has a membership of two hundred and seventy-five ministers.

There was a large attendance at the Oklahoma Christian Missionary Society at Enid, during the first week of June. Besides the local speakers, A. McLean, I. N. McCash, J. K. Shellenberger, R. W. Shepard, G. W. Muckley, Robt. M. Hopkins gave addresses touching on their fields of labor.

S. S. Lappin, editor of the Christian Standard, preached the baccalaureate sermon at the Commencement of the Johnson Bible College, Kimberlin Heights, Tenn., May 21, and Adam K. Adcock, Carbondale, Ill., preached to the under-graduates in the evening of the same day. This college conferred upon them both the degree of Master of Arts.

According to local Kansas City papers, plans are being discussed to develop extensive institutional features at First Church, where W. F. Richardson ministers. This would probably include a restaurant, library, social rooms and schools for the training of the illiterate poor. Plans for rescue and mission work would also be a part of the movement.

E. V. Stivers, pastor at Forest Grove, Ore., has resigned there to accept a call to McMinnville, Ore., beginning work there Sept. 1. Mr. Stivers has been very successful in building up the church membership and promoting interest in the various lines of church activity during his three years' pastorate at Forest Grove.

Miss Rose T. Armbruster writes from Akita, Japan: A booth was erected in Akita park during the cherry-blossom season and here hundreds heard the gospel message, many for the first time. Sold 170 New Testaments, 100 scripture portions, thirty volumes of sermons and many small books, while 2,000 tracts were distributed free. The vice-governor came to listen and expressed his approval of the work.

A resolution was passed at the recent meeting of the alumnae of Christian College, Columbia, Mo., urging that \$50,000 be raised for the endowment of the college. A friend of the institution has agreed to give \$25,000 toward the endowment if the alumnae raise the same amount. At the sixtieth commencement held May 31, T. P. Haley delivered the address and degrees were conferred on a class of twenty.

The beautiful new home for Wilshire Boulevard Church, Los Angeles, Calif., was dedicated Sunday, June 4. The pastor, Wm. C. Bower, was assisted in the dedicatory service by C. C. Chapman, president of the Southern California Missionary Society. At the fellowship service in the afternoon, J. P. McKnight, A. C. Smither and pastors from the local Methodist, Congregational, Baptist and Presbyterian and Episcopal churches were present and gave talks. A series of evangelistic services with F. M. Dowling as evangelist is being held now. This church is strategically located and has great promise.

John L. Brandt and helpers, Prof. and Mrs. Berg, closed a successful revival at Longview, Tex., on June 1. No meeting, perhaps, ever accomplished more for the cause of primitive Christianity in this conservative little city. There were in all fifty-three additions to the congregation, and the church was greatly edified and strengthened in every way. Immense crowds were in attendance at all services, and the entire community received a great spiritual uplift. During the meeting Mr. Brandt preached the baccalaureate sermon for the High School and delivered two addresses in the interest of statewide prohibition. All of these workers are deeply consecrated and we hope to have them back for another meeting.—J. N. Wooten, Pastor.



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Christ is King
His Thought
Is He Yours?
What Will it Be?
My Savior's Love
O What a Change
No Burdens Yonder
He will Hold me Fast
The Valley of Shadows
Jesus Will Sustain You
His Eye is on the Sparrow
The Hand that was Wound
He Lifted Me (ed for Me)

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O Lord be Merciful
With Strains Sublime
The Glory of the Cross
Soldiers for the King
He is Our Lord and King
Crown the Redeemer of Men
What Boundless, Matchless Love
"Some Day" May be Too Late (new arrangement)

W. C. Cole, pastor at Goldfield, Iowa, for the past two years, has removed to Nevada, Iowa, where he has accepted a call.

Garry L. Cook, of Indianapolis, Ind., gave several addresses at the recent Sunday-school rally held at Main Street Church, Kokomo, Ind.

The church at Alaska, near Martinsville, Ind., was rededicated Sunday, C. W. Cauble, pastor at Martinsville, officiating. This is one of the oldest churches in the vicinity, having been organized in 1836.

Hillside Church, Indianapolis, Ind., is making excellent progress since their removal into their new tabernacle. From an enrollment of 165 in the Sunday-school, the attendance has been nearly trebled, having an attendance on one Sunday of 460. The Men's Bible Class, with an average attendance of twelve, has increased to fifty, and it is hoped that it will reach 100 in the near future.

The following report is from Granville Snell, evangelist for the seventh district of Missouri, with headquarters at Mound City: "I visited Guttman, Sunday, June 4. These people have been without preaching since Bro. Harlan resigned there. W. H. Rust of Burlington Junction will probably take that work now. About forty of the preachers of the seventh district will meet at Camden Point, June 17, and give a week to rest and discussion of matters of interest to the churches of northwest Missouri. Come and be with us. J. K. Shellingberger preached a strong sermon on 'The Fatherhood of God' at Mound City yesterday."

English Topics

(Continued from page 11.)

Your readers will doubtless have full information concerning the program and the purpose of the gathering. They are concerning themselves very largely with the interests of the Baptists' cause in European countries. It is hoped that a college may be established on the continent for the training of ministers.

More Like Disciples Than Baptists?

From what one hears occasionally of the beliefs and practices of certain immersionists bodies in various European countries, one cannot help wondering whether many of these people are not really more nearly Disciples than Baptists. To my mind it is very probable that if they knew of such a movement as ours they would very readily associate themselves with us.

Why should we not have a world alliance? Perhaps we have in a sense, but not in a very definite sense.

America is linked to the churches of other countries, where we are known, through her colleges, and to some of them through the work of the F. C. M. S., but after all we have done but little in linking up our forces throughout the world. We have been too busy with our state and national and provincial organizations to think of the wider field.

Is not the time ripe for a World Alliance of Disciples? The Anglo-American Conference of last year was a step in that direction. A similar gathering in Australia a year or two hence would be an excellent thing, but even though there could not be many world-wide gatherings, the good of such an organization would not be wholly confined to that method of propagation. A world-wide sympathy could be created in many other ways, and plans laid for the spread of our principles in many lands. If we have a mission to the Christian world we should fulfill it. The "Disciple Witness" to the world is concerning Christian Union. Shall not this come first?

Unity Before World Conquest.

After all, was not the order of our Lord's prayer first, "that they may all be one," and second, "that the world may believe."

Our increasing sympathy with other denominations should not lessen, but rather intensify, our belief that we have a mission amongst them, as well as to the unconverted. And we should take heed lest others excel us in zeal for our speciality.

There has always been some question of the wisdom of the F. C. M. S. supporting the work in Christian lands, such as England and Sweden and Norway. Perhaps the formation of such an alliance as is suggested would supply an opportunity to alter this. Perhaps the Council on Christian Union would take this matter under consideration and attempt to link up the Disciples of other lands in a world-wide organization in the interests of the propagation of our plea, especially in Christian lands.

The Coronation is almost at hand, and active preparation is going on in every quarter. Every ship is bringing recruits from many lands. There is every reason to believe that the present Coronation season will be a more brilliant one than was the last, but concerning this I must write in another letter.

"Wrangeliff" Priory Road, Hornsey, London.

Oklahoma Christian University

The commencement exercises of Oklahoma Christian University, closing the fourth year of the institution, were held during the last days of May. Previous to the Commencement exercises proper, the departments of voice, piano and oratory gave daily evening programmes that were largely attended by the music lovers of Enid. The entertainments were rendered by the graduates of the departments of music and oratory.

On Saturday evening, the students graduating from the University High School presented a play, in a manner reflecting much credit upon themselves and those who trained them. Sunday morning, the two congregations of the Disciples of Christ in Enid united for the baccalaureate sermon. The sermon of the morning was delivered by Rev. O. L. Cook, of Hutchinson, Kansas, and was full of sound advice to the young men and women receiving diplomas from the University. Just before the sermon, Prof. F. H. Marshall conducted an impressive ordination service, in which Herschel V. Davis, Elbert A. Taylor, J. Quincy Biggs, and Loyd Snapp, were ordained to the ministry of the gospel. Monday evening the department of oratory presented an interesting programme, and the commencement closed with the annual commencement exercises on Tuesday evening when eleven young men were granted the A. B. degree; three, the A. M.; one, the B. D.; one the B. O. Ten graduated in voice and piano, thirteen from the University High School, seventeen from the Business College, two in expression, three from the Teacher's College, one from the School of Church Workers, and three from the University Training School for Nurses, making a total of sixty-five. The commencement address was delivered by A. McLean, of Cincinnati, Ohio. At the closing session Chancellor O. N. Roth reported the total enrollment for the year as 356, an increase of 10 per cent over the previous year. These students come from fourteen states, the Dominion of Canada and Australia. A large number of gifts were reported, ranging upward to \$5,000, the total amount aggregating over \$30,000, which is being used in the liquidation of a debt which has encumbered the institution from its beginning. All the departments of study in the University are in a healthy, growing condition and many courses have been strengthened and enlarged to meet the growing demands of the University.

The State Convention of the Oklahoma Christian Missionary Society was held for three days immediately after the commencement exercises. The programs were given in the University Chapel and largely attended by delegates and workers from all parts of the state.

Enid, Okla.

G. K. STANTON.

Keuka College

The following is the calendar for commencement week at Keuka College: June 13—Meeting of Board of Trustees; June 15—Part Song Concert by Kenkina Choral Society; June 16—Karisthenia Public; June 17—Institute Graduation—Address by Mr. F. J. Gantz, New York; June 18—Baccalaureate Sermon—Pres. Jos. A. Serena; June 19—Class Day Exercises; June 19—Athenaeum Literary Society; June 20—Alumni Baseball Game; June 20—Alumni Business Meeting; June 20—President's Reception; June 20—College Commencement—Address, John Chester Ball.

The college will again open its main building for summer guests during July and August. Its beautiful location on Lake Keuka, with the splendid equipment and reasonable rates, makes it an attractive place for a quiet summer where rest and recreation can be combined.

Baltimore Notes

June 3 marks the close of the Temple Seminary commencement, beginning on the previous Sunday with the baccalaureate sermon, followed by Seminary Night exercises and the day following the class exercises and the regular commencement, when seven were graduated, on the evening following, then the banquet on the next evening, closing

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with the next day by an outing on the Chesapeake Bay.

The graduating class this year consisted of two Disciples, two from the Reformed Church, one from the Methodist Episcopal, one from the Methodist Protestant and one from the Church of the Brethren. Our seminary is reaching into every religious body in the city and these three years of diligent Bible study are making an astonishing impression in this Roman Catholic center. Dr. O. C. S. Wallace, of the First Baptist Church, made the address to the graduates and Dr. C. H. Dodd, of the Eutaw Place Baptist Church, and Brother J. R. McWane, of Alabama, were the chief speakers at a banquet.

Several of our number will enter the various colleges next fall to prepare for the ministry and the mission field. One of our number will enter the Presbyterian School for Deaconesses. About this I shall write more later, for the time has come when the Disciples ought to establish such a school for our own young women.

Many of us are burdened with anxiety regarding the physical condition of F. D. Power and the resignation of W. S. Hoyer, from the pastorate of the Beaver Creek Church, where he has served for 28 years. These two names are towers of strength in our missionary district. Dr. Power has been at Vermont Avenue Church for 35 years and is loved and honored everywhere. A few days ago one of the leading ministers of Washington City, of another communion, said to me, "There are few men like Dr. Power and he has made an impression on Washington City in Christian character and Christian service as few men that have lived here and we all feel anxious about his condition." It was reported a few days ago that he was worse, but he has rallied and is up again. Brother Hoyer has likewise been an unselfish servant of the Lord's work throughout this community. His sterling character and common sense have caused him to be much sought after for advice and many of us are hoping that he will remain in the state, but he is just in the prime of his service and is a strong, capable and untiring minister of the Word.

W. E. Sweeney is the new pastor at Harlem Avenue Church and he is taking hold of the work well. H. F. Lutz's meeting at the Calhoun Street Church left things in fine shape and Brother Scott, the minister, is pushing ahead with renewed energy. L. B. Haskins is doing faithful work at 25th Street Church. J. H. Pickering, the lawyer-preacher, at Randall Street has recently closed a revival meeting there with 12 additions. Clarence Poage is leading Fulton Avenue into greater work for missions than it has ever done. W. P. George has been having fine audiences at Wilhelm Park. A year ago a gentleman presented to the Temple two beautiful lots in a suburb known as English Consul and a new Sunday-school has been started there. Lansdowne Church continues under the ministry of Brother DeHoff. The minister of the Temple is closing his 20th year and in many instances it has been the best year in our work. Our audiences have been large and likewise our offerings. There have been baptisms nearly every Sunday since last fall and during the minister's absence this summer three of his official members will supply the pulpit and they are good preachers, being called frequently to speak in other churches throughout the city.

Baltimore, Md.

PETER AINSLIE.

Notes from the Foreign Society

Secretary Rains writes that two of our Japanese brethren have started a work in Seoul, the capital city of Korea. They began

by organizing a Bible Class and teaching the full gospel. Very soon four men asked for baptism. They were baptized on April 30. A little church has started and it will grow. One of these Korean brethren will go to Tokyo next fall and enter the Bible College where he will prepare for the ministry. Then he will go back to spend his life among Koreans. Our native Japanese missionary society will take the support of the work in Korea.

The First Church, Tacoma, Washington, becomes a Living Link in the Foreign Society, W. A. Moore, pastor.

The telegrams, letters and early receipts give prophecy of the greatest Children's Day offering in our history. It seems assured that the Sunday-schools will at least reach \$100,000 this year.

Secretary F. M. Rains will be at the Portland convention. He is returning from a strenuous journey through the mission fields. His tour of the fields will prove of great value to the work. Everywhere he has conferred with the missionaries and studied the problems of the work. Many new plans will

be projected because of his visit.

The Foreign Society will have a fine program at Portland. The missionaries present will be Dr. A. L. Shelton of Tibet, M. B. Madden and wife of Japan, Miss Nellie J. Clark of China, W. H. Erskine and wife of Japan, and H. H. Guy of Japan.

STEPHEN J. COREY, Secretary.
Cincinnati, O.

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